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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

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IT IS the Incarnation that gives organic character to Scripture. It is human guilt that constitutes the great pre-supposition of Revelation. It is the doctrine of faith as man's response to the overtures of love that meets the exigencies of man's moral nature and makes the Bible the best and greatest message that man has ever had. Why, then, do men tell me that they wish the Bible taught religiously, but not doctrinally? Why do educated men who have been taught to distinguish between the letter and the spirit show such proneness to mistake when they touch religious themes. Yet the world is full of men who speak in this way. These are men who stand in our pulpits and preach on the patience of Job and the moral courage of Daniel; who find material for sentimental sermons on the seasons, and practical sermons on the importance of sleep, or the need of restricting emigration, but who are silent respecting the tremendous fact of sin, and the dogmatic significance of atoning blood. I do not say that such men are handling the Word of God deceitfully, for I am willing to have them plead guilty, if they prefer, to an unscholarly stupidity that prevents them from seeing that the bleeding Christ is the central fact of Scripture."—Francis L. Patton, D.D.

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"In the Name of Our God We Will Set Up Our Banners"

CONTENTS--JUNE-JULY, 1926

EDITORIAL

Why and Where we Differ— <i>David James Burrell, D.D., LL.D.</i>	301
The Modernists the Cause of Strife— <i>Leander S. Keyser, D.D.</i>	303
No Christianity where these are Lacking— <i>David S. Kennedy, D.D.</i>	305
"Thy Word and My Word"— <i>David S. Kennedy, D.D.</i>	306
The Gospel Hid— <i>William H. Bates, D.D.</i>	307
Being True to Thyself— <i>David James Burrell, D.D., LL.D.</i>	308
Christianity and Woman— <i>David S. Kennedy, D.D.</i>	309
Notes and Comments.....	310
Wayside Gleanings.....	314

THE ARENA

An Analysis of Adam's Mind— <i>Professor Paul L. Mellenbruch, Ph.D.</i>	318
The Structural Unity of the Bible— <i>John Moore</i>	321
Geology, Fossils and Evolution— <i>Arthur I. Brown, M.D.</i>	326
The Distribution of Plants and Animals in Light of Bible— <i>Byron C. Nelson</i>	329
A Great American General— <i>Dyson Hague, D.D.</i>	334
In whose Image was man Made?— <i>Professor George McC. Price, A.M.</i>	335
Alleged Discrepancies of the Bible— <i>William H. Bates, D.D.</i>	338
Monkey Psychology— <i>W. Maslin Frysinger, D.D.</i>	343
The Alleged Discrepancy of First John— <i>J. Franklin Draper, D.D.</i>	344
The Biological God and his Prophets— <i>Professor G. B. Gohdes, Litt.D.</i>	346
Some Practical Compounds— <i>James R. Furbay, D.D.</i>	351
A Body Prepared— <i>John G. Reid, Ph.D.</i>	353
Methodism and Modernism— <i>Professor George W. Ridout, D.D.</i>	356
The Inner Meaning of Christ Crucified— <i>Charles A. Bame, D.D.</i>	357
Getting Settled— <i>Christopher G. Hazard, D.D.</i>	359
The Epistle to the Hebrews— <i>James Lawson, D.D.</i>	360
Fruit—Flies and Evolution— <i>D. J. Whitney</i>	361
The Menace of Unbelief— <i>Professor George W. Ridout, D.D.</i>	362

THE SANCTUARY

Light at Evening Time— <i>William H. Bates, D.D.</i>	364
The Bible.....	366

FLASHLIGHTS— <i>Edwin Whittier Caswell, D.D.</i>	367
--	-----

THE PRAYER MEETING SERVICE— <i>A. William Lewis, D.D.</i>	369
---	-----

OUR SERIAL

Jungle Poison— <i>Professor Glenn Gates Cole</i>	389
Spencer's Definition of Evolution.....	377

THE LIBRARY TABLE—Conducted by Professor Leander S. Keyser, D.D.

The Modernists are Keeping up the Strife.....	378
The Time Element in Evolution.....	381
The Newest Debate on the Septuagint— <i>E. W. Hammer</i>	383
Reviews of Recent Books.....	385

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People who desire to be posted in regard to the present conflict should read these books.

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EDITORIAL

Why and Where we Differ



We deplore the controversy now going on in the Church, but the issues involved are so real that it cannot be camouflaged and so vital that no compromise can settle it. If the difference between the parties concerned were merely one of "interpretation," as is speciously alleged, it might easily be disposed of; but it is a difference as to the fundamental facts of Christian faith.

If Science and Religion were at odds as they say, a truce might reasonably and confidently be looked for; but when "Science falsely so called"—theory based on hypotheses that would not pass for evidence in any common Court of Justice—is arrayed against Christianity,* what hope of reconciliation can there be?

It is not a controversy between conservatives and "liberals," nor between old fashioned traditionalists and "modernists"; but between believers in Christ who accept God's Word as authoritative, and rationalists who hold that our "inner consciousness" is the Court of Last Appeal in all matters pertaining to the spiritual life.

There is nothing new or "modern" in all this. A century and a half ago Thomas Paine the free-thinker wrote his "Age of Reason" and submitted it in manuscript to Benjamin Franklin for inspection. In that book he presented practically all the arguments against Christianity which are being threshed over today. On returning the manuscript, Franklin said, "I pray you, friend Thomas, do not unloose this tiger. If our people are what they are with the religion that they have, what would they be without it?"

1. The questions at issue are not trivial. They vitally affect every item of Christian

* Christianity is not merely a religion but the only one. Religion in general is seeking God; Christianity is *finding God in Christ*.

faith. To begin with, *our view of Creation*. The fathers saw God in everything; in the starry heavens and behind the golden gates of every sunset. For them "every common bush was afire with God."

"By faith we understand that the world was framed by the Word of God, so that things which are seen were not made of things which do appear:" (Heb. 11:3). Not so! We are asked to believe that the present order of material things is the result of the calm and uninterrupted operation of insensate, automatic law. I am aware that there are some who call themselves "theistic evolutionists"; but they are not acknowledged by the simon-pure disciples of Darwin, according to whom the title "theistic evolution" involves a contradiction of terms. In his philosophy he avowedly found no need of God.

We believe that God created man in his own likeness, breathed into his nostrils the breath of life and set him upon his feet "a living soul," erect and with eyes toward the stars.

Not so! We are informed that man is the supreme product of Evolution; his body the complex product of an endless series of advances from the primordial germ, his mind gray phosphoric matter, and thought the result of atomic friction.

Let it be observed that *this programme includes Christ*. To the mind of a true "modernist" there can be no supernatural interference with the operation of natural law. Hence the necessary denial of the virgin-birth. The Saviour is eulogized as a very wonderful man, but a mere man, the offspring of an illicit union between a carpenter and a peasant maid of Nazareth! Could Anti-Christ further go? (1 John 2: 18-26.)

A steamship crossing the Atlantic suddenly veered to the north and, under all steam, sailed a hundred miles and more out of her

course. Why? The skipper had received a wireless call for help. S.O.S.! A vessel was drifting helplessly and going down with her crew of thirty-five men. Our captain was a humane man and bound to act accordingly. Is God less humane than he? If there is a God of love anywhere in the universe he surely would not leave the creatures of his hand adrift without a compass on an uncharted sea.

Therefore we believe in Christ as the unveiling of God, with all his beneficent plans and purposes concerning us. "In the beginning was the Word†, and the Word was with God, and the Word was God; and the Word was made flesh and dwelt among us." Not so! This Babe in the manger is a man-child and no more.

We believe that his life was an unbroken series of miracles, himself the chiefest of all. Not so; the miraculous is ruled out.

We stand under the Cross and see him dying in our stead, a willing sacrifice for sin. Not so! This is simply a martyr's death: he posed as a reformer and, receiving in his devoted breast the shafts of the adversary, he fell as all reformers fall.

We stand at the open sepulchre and see life and immortality brought to light by his triumph over death. Not so; his "resurrection" means only that his influence is an abiding fact: nothing came out of his grave and nothing but memory survives him.

We follow him as the heavens open to receive him; believing that he has returned to "the glory which he had with the father before the world was," where now he reigns as King over all and blessed forever. Not so: Christ is a dead man: his dust mingles with the dust of other men.

Alas for us! For "if Christ be not risen, our faith is vain: *we are yet in our sins!*"

But where shall we find an authoritative record of the truth as to this matter? The only documentary evidence of the life, character and redemptive work of Christ is in the Scriptures; as he said, "Search the Scriptures; for these are they which testify of me." We hold therefore that the written word is a necessary complement of the Incarnate Word, that so the mind of God as revealed in him may be universalized and perpetuated among all generations of the children of men. As such we believe it to be inspired, that is, "God-

† We become acquainted with each other by the interchange of speech. If God is to make Himself known He must speak to us. Wherefore God is called the *Logos*, His incarnation being as it were the articulation of the mind of God.

breathed," having been written by holy men as they were moved by the Spirit of God. Not so; the Bible is simply "literature," a fabric of mingled truth and error, fables and folklore, and *by no means as reliable as most other books*. When Sir Walter Scott was on his death-bed he called Lockhart, his son-in-law, and asked him to "bring the Book,"—"What book?"—"There is only one."

*"Within this sacred volume lies
The mystery of mysteries;
Happiest they of human race
To whom the Lord hath given grace
To read, to think, to fear, to pray,
To lift the latch and ope the way."*

Everybody believes in some sort of providence. The fetich-worshipper who bows before a shark's tooth or a crooked stick to propitiate it, as well as the more civilized man who pays deference to a horseshoe or a lucky sixpence, is conscious of being under the influence of "something not ourselves." The reverent call this "a Divinity that shapes our ends, rough hew them how we will." On the contrary, it is affirmed that we are mere creatures of circumstance, our character being determined by heredity and environment; so that practically a personal God has nothing to do with it.

The ultimate test of Providence is in the efficacy of Prayer. Here is a man on his knees. What is he doing? He thinks he is holding communion with God, in pursuance of the promise, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." In accordance with that promise we believe that prayer "moves the hand that moves the world." But the "liberal" conception of prayer denies that it moves anything. Not that it is altogether useless; Oh no, its "reflex" influence upon the petitioner makes him a better man. Let him ask, therefore, and be content without receiving: let him seek like the prospector who finding no gold has the grim satisfaction of an earnest quest. Let him knock and keep on knocking at a door with no One behind it and rest in the assurance that the exercise will help him!

In the camp of Israel the pillar of cloud rested over the golden cover of the Ark, which was called the mercy-seat; and where the people claimed God's promise to meet them and "commune with them from between the wings of the Cherubim." When Jerusalem was taken by the Romans under Titus, he caused the Ark of the Covenant to be opened

but, disappointed in his hope of finding any explanation of its mysterious power, he exclaimed, "There's nothing in it!"

There is nothing in the pillar of cloud but darkness, nothing in revelation but delusion, nothing in providence but superstition, nothing in prayer but a lifting up and withdrawing of empty hands, nothing anywhere in the vast universe that lies beyond the province of the physical senses for the man who denies the supernatural exercise of omnipotence by a benevolent and almighty God.

And there is nothing in the Logic of events but an unrelated series of coincidences. The man who wrote *The Rise and Fall of the Roman Empire* was at an utter loss to explain the progress of civilization because he did not believe in God.

To the believer, History is a Campaign, carried on under the supervision and command of the glorified Son of God, its object being the establishment of a Kingdom of truth and righteousness in this world of ours. The particular agency through which this purpose is being pursued is the Church, an imperfect medium at best, but always the foremost factor in every progressive movement of civilization from the beginning until now.

We are accustomed to think of the Apostles as the nucleus of the Christian Church, but the Seventy must be included: (Luke 10:1-18). On their return from their evangelist tour, flushed with success, they said, "Lord, even the devils are subject unto us in thy name!" They had healed the sick, restored the sight of the blind, cleansed lepers and wrought many wonderful works. He heard their report and, with a faraway look in his eyes,

said, "I saw Satan fall as lightning from heaven!" In a single momentary glance he covered all future centuries, seeing the end from the beginning, the ultimate fulfillment of the protevangel, "The seed of woman shall bruise the serpent's head." This is "that one supreme divine event to which the whole creation moves." A half-hearted, reluctant church can delay but not prevent it. God's promise is yea and amen; "The gates of hell shall not prevail against it."

As to the immediate outcome of the present controversy, this is altogether in the Lord's hands. It may mean division. If so, we may find a modicum of comfort in remembering that all great moral movements in the Church have been divisive, not marked by union through compromise but rather by a closer drawing of the line. In any case, however, events are God's; duties are ours. Two things devolve upon us:

First, we are bound by covenant vows to "maintain and defend" the truth as God gives us to see it. Let us be praying for fidelity and tolerance in right measure, that is, in the measure of "the mind that was in Christ Jesus," no more and no less; that so "with malice toward none and charity for all" we may be faithful to our convictions, saying on occasion like Luther, "Here I stand, I cannot otherwise; God help me!"

And *second*, we are under covenant bonds to co-operate with Christ and his true followers everywhere in the Campaign of the Kingdom. For when the last word is spoken and the last controversy ended, it will be manifest that the greatest thing in the world was to be in our age and generation a "laborer together with God."—D. J. B.

The Modernists the Cause of Strife



NLY a few years ago the churches of our country were for the most part at peace. There was little strife among the denominations—at least, among the large and outstanding ones. The Methodists, the Baptists, Presbyterians and Lutherans were going on their way, each doing its work without molestation from the others, and often co-operating effectively in the advancement of the kingdom of Christ.

When the writer of these paragraphs was a young minister—and that was quite a number of years ago—he was a member of an interdenominational ministers' association, and

ever after that he belonged to such an organization, and the members worked together in beautiful accord. We deny the allegation of the Modernists that the different branches of the church were at serious war with one another, or are at war today.

But what is the situation now? Strife in nearly all the denominations, with clouds lowering on the horizon of the rest. The denominations today are not fighting one another; no; the controversy seethes and ferments right within the camp of the various branches of Zion themselves. So serious has the situation become that there is imminent peril of all the great denominations being

split in two; and if that occurs, there will be more divisions and sects in the church than ever before, and Protestantism threatens to be turned into a *melee* of warring camps.

And who will be to blame for such a catastrophe, if it comes? The Modernists. They are the sole cause of the upheaval. Borrowing their material from the rationalism and infidelity of the last century, they began to hack away from the Bible, to destroy its plenary inspiration, to point out many apparent inconsistencies as evidence of the old documentary theory, to teach evolution and deny the divine character of the early chapters of Genesis, and more and more to reduce Jesus Christ to human proportions.

Of course, whole-hearted believers, who had built up churches and Christian institutions at great sacrifice, could not sit supinely by, and let Modernism destroy their faith and rob them of their sacred possessions. With the exception of what the Unitarians, Universalists and a few other minor divisions have done, all the Christian churches, colleges, universities, and institutions of charity and mercy have been established by evangelical Christians, who accept the whole Bible and the Lord Christ in all His divine-human fullness. Modernism as a founder has not a single great Christian institution to its name. The institutions which it now controls have every one been stolen from their true evangelical founders. Is that an achievement to be proud of? Is it an ethical work?

Of course, there are and have been people all along who have cried, "Peace! peace!" They have tried to proclaim an irenicon. And what is the result of such pacific counsel? The modernistic controversy, causing many people to lose their once-cherished faith. While many people of evangelical principles supinely asked for peace, the enemies within the walls of Zion have captured many of her strongholds and have all but taken the citadel itself. Had all evangelical Christians been loyal and alert, courageous and outspoken, Modernism would have been eliminated at its inception, and the church of Christ would today be engaged in winning souls to Christ in true repentance and faith, instead of being rent and torn by dissension.

To prove our claim that Modernism is the cause of contention, we cite a concrete case. We know a large and influential Lutheran body which until very recently, has been undisturbed by controversy, and throughout its long history has done a magnificent work,

building many churches and founding large colleges and one large and excellent theological seminary.

But, alas! the virus of Modernism has pushed its fell power into the minds of several men who want to be considered up-to-date and scholarly. These men cannot keep still. Although members of a thoroughly evangelical body, bound by their solemn vows to its standards, they must thrust their views upon the people in the classrooms and the public press; with the result that the said church is now in the throes of a theological controversy. Even some of the church periodicals are using high-handed methods in repressing articles offered to their editors by the orthodox Lutheran party.

It is ever thus, brethren. Modernism always creates strife. It is an obsession that always becomes clamant. It obtrudes its destructive views upon the evangelical household. It will not and it cannot keep quiet. It eats the bread of the evangelical church, and at the same time tries to undermine her sacred doctrines and principles. In the case just mentioned, even some of the students of one of the colleges have risen up in arrogant rebellion against the orthodox party.

We should like to say to the pacifists in the churches, who counsel the conservative element to keep still and keep the peace, that they should press their advice upon the liberals. Are *they* keeping quiet? Read their periodicals, and note their constant propaganda of destructive critical views and their numerous flings at orthodoxy. Note Peake's Commentary, rife with liberalism. Look at the plethora of books by liberals in recent years and up to the very day on which we are writing these lines. The following Modernists have come out with propagandist books recently issued: Shailer Mathews, Dean Charles R. Brown, McGiffert, Merrill, Coffin, Dorsey, Fosdick, Case, Rall, Rice, Moffatt, Forrest and Hawley.

Besides, a number of prominent evolutionists have issued books or articles on religion and science, and in every case have sided with the Modernists, and thrown scorn on the conservative position—Osborn, Conklin, Kellogg, McMurrick, Metcalf, Hrdlicka, Jordan, Thompson, Burbank.

If anybody ought to be rebuked for stirring up contention, it is the belligerent Modernists and their belicose confreres, the evolutionists. Had not these men—and many others—made an assault on orthodox religion,

there would have been no occasion for defense, and hence no reason for controversy. Yes, put it down in your memorandum book—the Modernists are the aggressors, the bel-

ligerent party that are troubling Israel, and diverting the churches from their proper work of winning souls to Christ.—*L. S. K.*

No Christianity where these are Lacking



HE Christianity of the New Testament and, broadly speaking, of the Church of all succeeding ages, is a Christianity the object of whose faith is a divine Christ and the center of whose gospel is the saving work of this divine Christ "offering up of himself a sacrifice to satisfy divine justice and reconcile us to God." It is not too much to say that a Christianity that knows nothing of a divine Christ or of that divine Christ as having made atonement for sin by his death on the Cross is just no Christianity at all—in the historical and only proper meaning of the term. It will scarcely be denied, however, that much of what is represented as Christianity today, even in evangelical pulpits, lacks both of these elements.

Real Christianity is always a Christianity in which Jesus Christ is an object of faith. He can be a legitimate object of worship, however, only if his rank in the scale of being is such that he is rightly called God in the same sense in which the Creator of heaven and earth is called God. Unless Jesus Christ be God in this high sense, to make him an object of faith would be to render a creature the honor and glory that belongs only to the Creator. It is clear, therefore, that real Christianity believes in the true deity of Jesus Christ; otherwise it would never have made him an object of worship. It is not needful to believe in the true deity of Christ in order to see in him our matchless teacher and example, but such a belief is indispensable before we can make him an object of faith.

What place does Jesus himself occupy in the religion he founded? This question lies at the very center of the controversy among those calling themselves Christians today. To many within our churches, Jesus was himself a Christian, and Christians today those whose faith is like his faith. That, however, is to assign to Jesus a place in the Christian religion similar to that which Luther occupies in Lutheranism or Calvin in Calvinism.

As a matter of fact, Jesus occupies a fundamentally different position. A Christian is not merely one who shares the faith of Jesus; rather he is one whose faith terminates on

Jesus himself. Unless Jesus Christ is to us a present object of worship, we have no right to call ourselves Christians, in the historical meaning of the word, even though we may be enthusiastic advocates of many of the ideals and principles inculcated by Jesus in the days of his flesh.

It is equally true, moreover, that real Christianity has always been a Christianity the center of whose gospel has been the saving work of this worship-deserving Christ. Christianity involves the recognition not only of Christ as truly God as well as truly man, but, as Paul insists, of this Christ *as crucified*.

A Christianity that fails to stress the fact that Christ "died for our sins according to the Scriptures," is just as little real Christianity as a Christianity that does not see in him a legitimate object of worship. The very heart of the gospel finds expression in such passages as these: "Behold, the Lamb of God that taketh away the sin of the world"; "He bare our sins in his own body on the tree;" "God hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him;" "The blood of Jesus Christ his Son cleanseth us from all sin"; "He is the propitiation for our sins, and not for ours only, but for those of the whole world;" "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

As a matter of fact, no important branch of the Christian Church—no church, in fact except those that have had a more or less parasitical existence—has ever failed to proclaim that the living Christ has significance for living men largely because the virtues of his death are perpetuated in his life. Whether we consider the writings of their representative theologians, or the statements of their official creeds, or the thoughts expressed in their songs and hymns and prayers, we discover that they are at least agreed in attaching supreme importance to the death of Christ. All unite in recognizing the cross as the symbol of Christianity, and in singing the praises of the "Lamb that was slain."—*D. S. K.*

"Thy Word and My Word"



WE cannot read the Scriptures with regularity and scope without being impressed with the frequency with which God speaks of "My Word," and his people reply with, "thy Word." In reading Psalm 119, recently, we were specially impressed with the frequent repetition of the expression, "thy Word," and of similar expressions, as "thy law," "thy commandments," "thy precepts," etc. We note also like expressions in other parts of the Scriptures used with greater frequency than any other expression.

This same idea is frequently expressed in the prophets in the use of the word, "Thus saith the Lord." The apostles constantly refer to God's Word as the authority for all their teachings. Even the devil acknowledges the sovereignty of God's Word. The first word which the serpent spoke to the woman was, "Yea, hath God said." And the devils in the time of Christ acknowledged his authority and waited for the command, "Go," before they entered the swine.

God everywhere speaks of "My Word" as the center of authority. This expression is found in the Books of Moses. In the historical books, in the Psalms and in the Prophets, Christ uses the expression in a most commanding positive and final way. He says, "Heaven and earth shall pass away, but my Word shall not pass away." Again he is emphatic when he says: "Verily, verily, I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." And again: "If ye continue in my Word, then are ye my disciples indeed"; and further: "Ye seek to kill me because my Word hath no place in you"; and: "Why do you not understand my speech? Even because ye cannot hear my Word."

Many, many other like statements could be quoted. Paul magnified the Word when he said: "I believe God that it shall be even as it was told me." All the other apostles honor God's Word as supreme. In that last great closing book, the Revelation, the comforting message to the worthy church of Philadelphia was: "Thou hast a little strength, and hast kept my Word, and hast not denied my name."

When one follows this strong, surging stream of testimony to the Word of God, he

certainly is prepared to receive and appreciate the Psalmist's statement, when he says, "Thou hast magnified thy Word above all thy name."

All this magnifying of the Word of God plainly declares that the message of the Bible is not a human discovery or invention. It is not a philosophy or a human tradition or record. It is simply a divine revelation concerning God and his will and work, which is altogether above the power of man to make, but which comes within his reach and power to receive. The effort both in the past and in modern times to rationalize the Bible and to make it a natural or human production has always resulted in the degeneration and destruction of those who have attempted this or followed it. The present effort to magnify man's word and to minimize God's Word is the greatest peril before the human race.

This message of God was communicated to man by God's own arrangement, so that it is not dependent upon or impaired by man's imperfection. In some places, the record states that God appeared to men and spoke through his angels directly to man or through them in man's language.

The apostle says: "Holy men of old spake as they were moved by the Holy Ghost." David, the sweet psalmist, puts it plainly when he says: "The Spirit of the Lord spake by me and his Word was on my tongue." This statement makes it plain that the message of God's Word cannot be accounted for either by human or by naturalistic means.

It is a supernatural message direct from God and under his own supervision. Any attempt to explain it as traditional or through experience denies the message in its very essence. It was given by inspiration through the presence and power of the Holy Ghost. The attempt to naturalize the Holy Scriptures must mean violence to those who undertake it and to those who are deceived by it. The church should oppose such practice with all her power.

This message of God was designated for all ages and all peoples and nations. To this end, it was committed to writing, and in this form it is final and authoritative in all things concerning God, his will and our salvation. The Saviour spoke of the Scriptures and declared they could not be broken. Moses was the first writer and the psalmists and the prophets, and the men whose names the other books

bear, both in the Old and New Testaments, were the writers.

Christ our Lord instructs us to "search the Scriptures," for they are they which testify of me." We cannot learn of Christ from nature, nor from human experience, nor from human history. Our only real knowledge of him comes from the Scriptures of the Old and New Testaments. Any who deny these Scriptures give up the Christ of God's Word and are left to a Christ of their own making.

This explains the poverty and smallness of faith and the indefiniteness and greatness of doubt in many parts of the church today. This evil and weakness cannot be overcome in any way but a return to a full, complete and unflinching faith in the Word of God.

The evidence of the divine character of the Scriptures is found in their mighty power upon the faith and morality of the people who have believed them, and in the decay of those who reject them.—D. S. K.

The Gospel Hid



PAUL, in preaching the glorious gospel, met opposition almost everywhere he went. Especially did he meet it among the disputatious Corinthians. It seems there were some who, in order to destroy his usefulness, attacked both his character and the truth which he preached. He was charged with duplicity and inconstancy, and his preaching with being inconsistent with itself. This has been a favorite method with opposers to prevent the success of the gospel.

Paul found it necessary to defend himself against the charges of levity in conduct and inconsistency in doctrine. In 2 Cor. 4:3 he writes concerning the hidden gospel.

It is the gospel that is hid. Better were it that anything else were hid from us than the gospel. Knowledge of the sciences, of the arts, of philosophy, of the ways of the world, though good in a certain sense, can never take the place of knowledge of the way of life. Better for us were wealth and every material acquisition hid, than to have concealed from us the riches of the Kingdom of God.

Luther says that one of the chief beauties of the Scriptures is in its personal pronouns. "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." "My beloved is mine and I am his." "My Lord and my God." "Our Father." "Our gospel." The gospel is free. Its provisions are sufficient for all men.

What are we to understand by the gospel being hid? The gospel is not hid as it is hid from the heathen. They have never heard of the Lamb of God that taketh away the sin of the world. It is not hid from us as it was hid from those under the old dispensation. To them the central truths of the gospel were wrapped around with cere-

monies, concealed in types, veiled with shadows. Now the ceremonies are abolished, the types have given way to reality; the veil is removed. Says Paul, "Until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ."

The gospel is not hid in the sense that the truths of different and obtruse sciences are hid. In some of the sciences the truths are so remote that only the keenest minds can penetrate to them. But gospel truths, the sublime truths of atonement by the blood of Jesus Christ, justification by faith in the blood, regeneration and sanctification by the inworking of the Holy Ghost, which truths are the wisdom and power of God, are not beyond the reach of any. The printed word and the word preached unfold these to all who will read or hear them, and any person with an honest heart may understand enough of them to be saved.

The gospel is not hid from us by any prohibition. Our first parents when expelled from Eden could not return because of the guarding cherubim and flaming sword. God has placed no flaming sword over His Word. On the contrary, he invites to its examination. "Search the Scriptures for in them ye have eternal life." Now no civil or ecclesiastical barrier intervenes between it and you.

In what sense then is the gospel hid? The nature of the hiding may be learned from the character of those from whom it is hid. It is hid for those who are lost. To be lost is to be out of Christ, to be destitute of a saving faith. Says Christ (John 3:18), "He that believeth not is condemned already." The essence of the hiding consists in one's having eyes and seeing not; in having ears and hearing not; in having a heart and not understanding. This is not because of anything superinduced upon the gospel itself,

but because of the state of the mind and heart perceiving. The sun is hid to a blind man; hid, not because of any concealment of the sun itself, but because of the man's blindness. Just so it is with the gospel. It shines forth all luminous, all glorious in itself, but such is the state of the mind and heart that its true spiritual character and excellence are not apprehended or recognized.

From you, then, who do not believe to the saving of your souls, because of, and by, your unbelief the gospel is hid. From you who have not received Christ as your Saviour, because of, and by, your non-reception, the gospel is hid. Its letter is not hid, but its spirit is. You see its shell, but not its kernel. You discern the one, but not the other. Its character and excellence; its peace and joy; its glorious rewards: all those things which its reception brings, are hid from you. It is in this sense the gospel is hid and the hiding, be it remembered, is not because of any opaque veil thrown over it, but because of your blindness.

The question naturally comes up. What is the cause of this blindness? By what, or by whom is it produced? *The God of this world*, the subtle malignant fiendish spirit, Satan, produces spiritual blindness in men. But you say, I am not conscious of the action of any Satanic agency upon me. Neither is the Christian conscious of the action of the Holy Spirit upon him, yet the Holy Spirit does act upon him nevertheless. Not to serve God, is to serve Satan.

The means by which Satan blinds the minds of them that believe not are various. One

way is by a direct influence upon the mind itself.

Satan blinds the minds of men so that they may not receive the gospel, by the objections which he assists them to raise against it. He blinds the minds of men by the false conclusions which he helps them to draw from some of the precious truths of the gospel. He blinds the minds of men by leading them to misapply truth. Not a few persons are deluded to their ruin by giving the truth over to others instead of applying it to themselves. He blinds the minds of men by quenching their convictions. When the truth is doing its office work, lest it be effectual, by worldly cares, by vain associations, by trifling thoughts, by numberless means, he strives to destroy the impression it has made. The light is put out in darkness. Another method is by inducing procrastination and by persuading men to a partial external reformation. In these ways, and in many others, as many as a fiendish ingenuity can devise, we are subjects to the machinations of the God of this world.

Satan's design in blinding men is that the light of the glorious gospel of Christ shall not shine unto them. To see his glory is to be saved.

The fearful truth of Satan's influence is one that is almost wholly ignored in experience. The Satan-blinded soul is in an enemy's land, led captive by him at his will. He is lost. His only hope is in seeking divine assistance to rescue. Though lost, he may be found. Though blind, by the anointing of the heavenly Physician he may see—*W. H. B.*

"Being True to Thyself thou canst not then be False to any Man"



O be somebody is not enough: to do something for somebody is its logical corollary. For, as the old poet Daniel wrote, "Unless above himself he can erect himself, how poor a thing is man."

Here again Christ meets us: "If any man will come after me let him deny himself, take up his cross and follow me." There are three steps heavenward; "out of self, unto Christ, into glory"; but out of self is the step that crosses the line.

It is a meager sort of religion that covets nothing but a personal salvation. To be a

Christian is to be filled with the mind of Christ, of whom it is written, "He went about doing good." As self-forgetfulness was the keynote of his wonderful life, so must those who would follow him be "doing good, as they have opportunity, unto all men."

The motive is set forth in two words. One of them is "neighbor." The word means literally "the man next door"; but in the Parable of the Good Samaritan it is defined as anybody who needs us. In our Christians' vocabulary *nachbar* means not the man living next door to my house but next door to the House of God, which is everywhere. "Go ye,

therefore," to the antipodes if need be, to seek and to save any who have been waylaid and left for dead along the Bloody Way.

Does charity begin at home? Aye, surely; but it goes out hither and yon to the uttermost parts of the earth. It knows neither Jew nor Greek, barbarian, Scythian, bond or free. Its chart is everywhere. Wherefore, launch out into the deep water of the most distant seas and let down your nets. For this is your calling: "Henceforth I will make you to be fishers of men."

But there is a more intimate bond of service than mere neighborliness: namely, "Ye be brethren": or as Paul puts it, "Be ye conformed unto the image of Christ, who is First-born among many brethren" (Romans 8:29). Thus the ultimate ground of kindness, or *kindness*, is placed not only in the Fatherhood of God but in our fraternal relation with Christ who, "by the Spirit of adoption," becomes Elder Brother of all who believe in him. A recognition of this fact would bring the world to its knees tomorrow. *Do we believe it?*

Out in California a group of miners are digging to save some of their companions who, for weeks, have been entombed a thousand feet under ground. One of them is in deadlier earnest than all the rest. Ask him why and he will tell you that his brother is down there. It makes all the difference in the world with our philanthropy whether it rests on a mere sentiment of common sympathy or upon the

Christian fact that God is Father and Christ is brother of all.

Wherefore, lend a hand! The business of the Church is marked out for it, as a worldwide organization whose great "concern" is to constrain all who are willing to recognize the divine, beneficent, redemptive elder-brotherhood of the only-begotten Son to come in. By this fact we are bound to be optimists; since it makes us "laborers together with God." Instead of lamenting that there are so many minimum Christians in the Church and so many millions of non-Christians outside of it, the thing to do is to follow the Master in his evangelistic campaign. Bemoaning the condition of things gets us nowhere. There is enough of latent power in a single tear, they say, to turn a mill; but tears on the eyelashes turn no mills. Lending a hand is what does it. "Launch out, therefore, and let down your nets!"

But we have not yet touched the supreme end of the Christian life. To make the most of one's-self, to serve our fellow men to the very utmost of their physical and spiritual needs, these are motives that appeal to the finest impulses of our nature; but no life is complete that does not so adjust itself to the universal plan as to revolve, like a planet in the solar system, around an orbit whose all-controlling, radiating center is God. Leave him out of the reckoning and you are sure to drift like a rudderless wreck on a boundless and uncharted sea.—D. J. B.

Christianity and Woman



OMAN holds such an important position in the Scriptures and her work and place are receiving such attention today, that no discussion of Christianity would be at all complete unless she received some special mention.

The origin of sex is one of the yet unsolved problems of natural philosophy. It is a block to evolution. Christianity's "Great Revelation" answers the question for man: "In the image of God created he him, male and female created he them." This challenges all philosophy, and philosophy has never compassed it. Woman was not an after-thought. She is the crown of creation. She is not a second man, but a wo-man, the woof-man, the wife or help-meet of man. She is not the man's superior or his inferior, but his equal. As one of the older writers put it, "She was not

taken from his head, that she should be above him, nor from his feet that she should be below him, but from the region of his heart, that she should be his equal." Man was made in the image of God, and woman was made from him, and like him, his equal, his help-meet and counterpart. One is not complete without the other. As Paul states it: "Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord." Outside of the people who were guided by the Revelation, woman has always been, and is now, degraded. She has been, and is now, kept in ignorance, used as a beast of burden, treated as the object of man's lust, a mere toiler oppressed and enslaved in her toil, unhonored, uneducated, undeveloped, never trusted, never treated as a friend, but as a servant. The women of Christendom have too often forgotten what Christ has done for

them, and how they have been elevated by the Scriptural doctrine of their equality—not an equality obtained or bought, but an equality of creation. Present rationalism and materialism mistreat woman.

The Scriptures present two classes of virtue: the active and the passive. The human mind is inclined to honor the active virtues of power, courage, activity, strength, ability, etc.; but Christ in the Beatitudes magnifies the passive virtues: humility, meekness, patience, mercifulness, peacefulness, etc. Every individual needs both kinds of virtue, in order to be well-balanced. In man, the Scriptures emphasize the active virtues, saying, Be strong, Put on the whole armor, Fight the good fight of faith, Stand, and having done all, to stand. In woman, they emphasize the passive virtues. Paul mentions shame-facedness, modest apparel, sobriety, etc. This difference in man and woman, in the emphasis of the virtues, is important. When this difference is lost and man becomes womanish, or woman becomes mannish, then the proper balance is lost, and harmony gives way to discord. There is a strong tendency in modern times to regard woman as an exact duplicate of man in her manner of thought, and its balance with feeling, in occupation, and in all sense, save sex.

Everywhere the Scriptures recognize the power and dignity of woman. Satan knew that if he captured the woman, he captured the race. It was not sufficient that the promised seed should be the son of Abraham, but it was promised that Sarah should have a son: "And in Israel shall thy seed be blessed." Ruth and Deborah are examples of women of great power for good. Jezebel and Athaliah are symbols of great power for evil and wickedness. It pleased God to honor woman as the instrument of the incarnation of his Son. It is a fearful blasphemy to belittle or deny this revelation of God, by attempting to reduce his operations to the level of the natural. In the light and fellowship of Christ, it was a woman who made the greater prayer, a woman who presented the greatest offering, a woman who rendered the greatest service. Paul everywhere honors woman as woman, where she concurs in God's plan for her and is obedient to his purpose. This great and peculiar power which God has bestowed upon woman puts her under great responsibility and makes her susceptible of great honor or great shame, great glory or great suffering, both for time and eternity. It is most serious in any people to develop false ideas of woman-

hood. When women go wrong in the civilization, it is doomed.

What we have said about woman's virtues and woman's powers suggests her province. A careful study of Scripture will show the relation between man and woman, and the respective functions of both. Paul speaks of the man being the head of the woman. As by creation they are equal, this can only relate to order, and therefore man is the federal representative and woman is the conservator. Man as the head is charged to love and honor and cherish the woman. There is, therefore, no slavery in this headship, but there is much responsibility. Woman, in response, is charged to reverence and obey her husband. There is therefore no place for petulance or imperiousness on the part of the woman. It is not allowable for her to usurp authority, and when she attempts this, it produces disorder. When woman neglects love and persuasion and becomes imperious with her husband, she causes suffering to herself and all others. When she fears God, respects her husband, and trains her family, the heart of her husband trusts her, her children rise up and call her blessed, her neighbors praise her, and God honors her. God has united man and woman as husband and wife, father and mother, son and daughter, brother and sister, and all these relations bring joy and peace.—D. S. K.

Notes and Comments

In view of the modernistic rejection of miracles and of the supernatural in general—the doctrine of a "law-abiding God," as Fosdick phrases it—a God who works only according to natural law, Dr. E. Y. Mullins has some acute things to say in his "Christianity at the Cross Roads:" "If the idea of a personal God is to be of any value for men, God must be a Being who can *do* things. An idle God who does nothing is of no avail. And a God who can do no more than nature is of no avail. In that event we are locked up hopelessly in the chain of continuity with God." Yes, a God of any value to man must be both able and willing to intervene supernaturally when He is needed.

It is futile to try to separate fact and doctrine in the Christian religion. Whether the liberalists like it or not—and, fortunately, they were not consulted when Christianity was founded—the whole system of Christian doctrine is based upon facts, historical events which actually occurred. If the events nar-

rated in the New Testament are not facts, Christianity falls of its own weight beyond recovery. Deny the historical data, and nothing is left; admit the historical basis, and you have at hand the whole glorious system of Christian truth, giving pardon, assurance and salvation. An acute writer illustrates well that both the doctrines and the historical facts are needed if Christianity is to be preserved in its integrity and power: "Christ died," is the historical fact; "Christ died for the sins of the world," is the historical fact plus the heavenly doctrine. Both are necessary.

One may have an intellectual belief in Christianity, and yet not be a Christian. To illustrate: A lawyer once went to a Christian minister, and told him he could not believe in the resurrection of Christ; it stood in the way of his becoming a Christian. He wanted to investigate the subject, and asked for some books to help him. They were loaned to him, and he went his way. Some weeks later, he returned to the minister, and said: "I have investigated, and am convinced that Christ arose from the dead; and yet I am not a Christian; something more is needed." He was kindly advised that he needed conversion; that one must repent and go to God for pardon, assurance and salvation. "Yes, that is what I need," he replied. "Pray for me." Not long afterward he met the minister with a glowing face, and exclaimed, "Now I know that Christ is the way, the truth and the life." He was converted.

If Christ was not conceived by the Holy Ghost of the Virgin Mary, then He was naturally generated. That would have brought into being a human person who had no prior existence. But that would mean that He had no pre-existence as the only begotten Son of God. It would make vain and irrelevant all these passages of Holy Writ: "The Word was with God, and the Word was God. . . And the Word became flesh and dwelt among us;" "God so loved the world that He gave His only begotten Son;" "Father, glorify thou me with thine own self, with the glory I had with thee before the foundation of the world;" "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father;" "Before Abraham was, I am;" "Though He was rich, yet for our sakes He became poor." All these passages are rationally explained by the virgin birth. Otherwise they are meaningless.

If the eternal Son of God became incarnate in human nature through the virgin birth, it is perfectly consistent and reverent to call Him "Immanuel, God with us." But if He was only a human person, what blasphemy it would be to call Him so, and what idolatry it would be to call Him Lord and worship Him! If, however, the divine Person of the Son was ensphered in human nature and functioned in and through His assumed human nature, then indeed was He God with us, tabernacling among men.

Some of the liberalists have actually tried to bracket John Wesley with the evolutionists. They make this claim by the use of several expressions which Wesley used in a work on the wonders of nature which he did not write, but which he abridged and circulated. Bishop Candler has shown abundantly from direct quotations that this claim for Wesley cannot be sustained. Besides, we give a quotation from Wesley which we find in the *Southern Methodist*, and which proves that the great founder of the Methodist Church was a genuine creationist: "It is certain that God is the maker of every man. But it is neither certain nor true, that he 'makes every man in the womb, both soul and body, as immediately as he made Adam;' and that, therefore, 'every man comes out of the hands of God as properly as Adam did.'" (Dr. Taylor's work, p. 140.) Now to interpret any Scriptures as affirming this is to make them flatly contradict other Scriptures. God made Adam by immediate creation; He does not so make every man, or any man beside him. Adam came directly out of the hands of God, without the intervention of any creature."

It does us a lot of good to reprint the following paragraph from *The Continent*; all the more so because that journal is known to be on the liberal side in the present controversy; but this quotation shows that its editor wants to be fair: "It is not at all remarkable that many good men of conservative theological views bitterly resent the too common reflection on their general intelligence and mental capacity. Their resentment is justifiable. Doubtless there are men of inferior minds among the conservatives, as there are among the liberals; but to affirm that the only reason a man does not accept the theory of evolution, for example, is that it is beyond his comprehension, and that he is incapable of learning, is as foolish as it is unjust and untrue."

A "peace-at-any-price" contestant says rather glibly that the Bible needs to be "interpreted, not defended." Then he makes a comparison by saying that his home does not need to be defended. The reply is at hand. As long as his home is not attacked, of course there is no need to defend it. But suppose it were attacked by some ruffian, would not this pacifist defend it? Or would he just sit by in his comfortable armchair, and try to "interpret" his home? Well, we do not know precisely what the radical pacifist would do in such circumstances, but we know what *we* would do.

What do a certain class of men mean by saying that the Bible "needs to be interpreted?" Of course, if they mean that we ought to study it more and more, so that we may more and more bring out of it rich treasures new and old, their admonition is correct and relevant; but we fear that many men today mean by "interpreting" the Bible trying to see whether they cannot read out of it some meaning that is not in it, in order to make it agree with their subjective conceptions, like the theory of evolution and the various "assured results" of their negative criticism. But that is not interpretation; it is rejection. The two are exact opposites, and it is wrong to say one interprets the Bible when he discards it.

A liberalist gives some wonderful answers to questions. In his "radio question-box," Dr. Cadman replies to the question whether Thomas, the doubting apostle, really placed his hand in Christ's pierced side, or whether it was only "a form"? He deftly evades giving a direct and straightforward answer, but says, . . . "If you want to know that Christ has risen from the dead, there is one way to find it out. You follow the Master through Lent in your service, sacrifice and devotion. Nail your favorite sin to the cross, and let it die." Now, what does that mean? How can one know whether Christ has risen from the dead in that way? Why did not Dr. Cadman just give a direct answer, and say that Christ really rose from the dead, according to the Scriptures, and that He really invited Thomas to lay his hand in His wounds? Are men truly frank and ingenuous who refuse to give answers that cannot be misunderstood?

Another liberalist, this time Dr. Charles E. Jefferson, writes on "Science and Easter" for one of the modernistic journals. He says

this: "We may believe that there is an invisible world, and that in that world men live after death, and that we are given a spiritual body which shall be the organ through which our personality will find expression," etc. This means that we "may" believe these things, because *science* permits us to. He does not say, because the Bible teaches it. But what kind of a body is a "spiritual" body? If we shall be pure spirits in the next life, why will spirits need spiritual bodies? In that "invisible" realm, which must be a purely spiritual realm, one would think our spirits would not need to be clothed with "spiritual" bodies; indeed, would not need any bodies at all. Besides, the Bible does not teach that saints will have bodies until the resurrection. Read 1 Cor. 15 and see. Thus Dr. Jefferson simply gives his own ideas of the future state, not those of the Bible; but we are not satisfied to accept the *ipse dixit* of a human being who has never tried the realities of "the invisible world."

An impressive book lies before us. It has been noticed in our review department. It is Dr. Francis L. Patton's "Fundamental Christianity." It sparkles through and through with brilliant epigrams. There are in it passages of rare beauty and eloquence. It moves on toward a grand climax. Yet when the gifted author, with all the rhetoric of the world of literature at his command, desires to put on the finishing touch to his commulative presentation, he falls back on the old Bible to furnish the climax of it all: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me." Yes, the Bible is the greatest book for climacteric speech.

When the Psalmist exclaims, "Forever, O Lord, thy Word is settled in heaven," what does he mean? Evidently that God decreed in eternity that He would give a revealed Word to the rational beings whom He determined to create in His own image. But where do we have that Word? We have it in the Bible—that is, the Bible is that eternally determined Word. Should anybody be so skeptical as to ask us how we know it must refer to the Bible, we would reply by asking him, "If that Word is not the Holy Bible, where is it?" If the Bible is not God's eternal Word, we have no such Word, and therefore the Psalmist's saying is meaningless. But that can hardly be said of sayings which have

brought such wonderful revolutions in the lives of men like Paul, Justin Martyr, Augustine, Luther, John Newton, John Bunyan, John Wesley and Rowland Hill. A book that has no eternal basis in God's truth and decree surely could not save men from sin, lift them to a life of purity, and give them the inner assurance of truth, pardon and immortal life. Thus we can rest our souls for time and eternity on the Word of God which was settled forever in heaven.

Compare Christian theism with all other representations of God and the world. Atheism gives us no god; pantheism an immured god; deism a remote god; pluralism an uncentered god; finitism a helpless god; idealism a deluding god. But Christianity gives us a personal, present, transcendent God, the creating, preserving, redeeming God of love and holiness. Why do not all people come to this God, and receive assurance in their souls that He is, and that He is the rewarder of them that diligently seek Him?

The Bible gives us no parochial view of God and the world. It regards the world from every viewpoint; it takes into account all phenomena; it does not try to give us a world-view from a meager body of facts, as does the materialist or the mechanist. It is able to lead our thoughts in terms of materialism when it deals with material things; in terms of psychology when treating of mental facts; in terms of spirituality when setting forth the experiences of spiritual reality. It is a scopeful book. Back of all the phenomenal world it places the Triune God, who has in His own personality all the unity and diversity that are necessary to account for the universe. Back of and in the material world it places His power; back of and in all life, it places His life; back of and in human personality, it places His eternal personality. Thus an adequate cause is assigned for all the phenomena of this diversified cosmos in which we live. No other world-view is sufficient.

One of our favorite authors is rather fond of unusual words. At one place in a recent book he says that, according to the Christian view, the human soul will not have "an apocopated future." According to the dictionary, the word "apocopate" means to cut off or to shorten. In philology it means the omission of a letter or a syllable from a word, which has been done with many of our common Anglo-Saxon words. In medicine it means to amputate. No; man will not have

an "apocopated future." He was made for immortality, and he shall have it. The apostle puts it steady and whole when he says: "For we know that, if our house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Tennyson could not sing his lyrics without looking forth with an eternal hope:

The Good, the True, the Pure, the Just,
Take the charm "Forever" from them, and they
crumble into dust.

Some one has said that Paul's religion was "a synthesis of intellect, feeling and will." Yes, it strikes the whole gamut of man's mentality. It is not narrow, one-sided, parochial. Paul saw life steady and he saw it whole. But Paul, genius though he was, did not evolve his religion out of his own consciousness or subconsciousness. No, indeed; he himself says that he received it "through revelation of Jesus Christ." All man-made systems are more or less contracted and one-sided. The divine religion revealed through Christ and the Bible is all-sided and all-sphered.

We cannot keep back a quotation from Dr. Patton's suggestive book above alluded to. He says (p. 178): "Now men are trying to explain everything by the slow process of evolution, and feel that their work is incomplete until they explain Christianity in the same way. . . . The idealistic philosopher and the materialistic scientist alike interpret the universe in terms of evolution. Hegel is a good representative of one class, Spencer of the other; for Spencer is simply Hegel turned upside down." That is "cute." And acute is the following: "If you watch Spencer, you will see that he is engaged on a piece of logical crochetwork in which each loop depends on the one that went before it, and conditions the one that comes after it; but the trouble is that Spencer has not fastened the last loop." That is logic that pulls the whole fabric to pieces.

An evolutionist has been telling us about a trained pair of gorillas which have been doing some very intelligent stunts. The other day we were speaking to a friend about them, when he replied that he was once in a menagerie in which a number of pigs were taught to perform stunts that showed just as much intelligence. For example, a pair of them were hitched to a wagon, while another clambered into the wagon, sat up erect and drove his team around the ring, while the audience

went wild with applause, and laughter. Everybody has seen trained elephants. The dog known as "Strongheart," a hero of the movies, displayed more sensible and useful intelligence than any monkey, ape or gorilla we have ever heard of. Some years ago a scientist described the wonderful stunts which he had trained a pair of flees to perform. But let us remember that all these domesticated creatures have been under the guiding intelligence of man. In the state of nature they never would advance in these ways. This proves the Biblical statement to be true that man is to have dominion over the realm of nature.

We copy the following from an exchange. It is credited to Dr. A. E. Winship, editor of *The Journal of Education*:

"Any book on physics, electricity or astrology written eight years ago is now out of date; any geography or history written eight years ago is spineless; any philosophy or pedagogy of eight years ago is nerveless; any book on physiology or psychology that is eight years old is a joke; any book on chemistry, biology or sociology written eight years ago is comedy; any book on economics, industry or commerce, written eight years ago, is tragedy."

Then why, pray, should we cast aside the old Bible, which has perdured practically unchanged through so many centuries, for so mutable a program as the speculations of the scientists would impose upon the suffering world?

Wayside Gleanings

It is announced that the Park Avenue Baptist Church of New York City, Dr. Harry Emerson Fosdick, pastor, will entirely discard the name Baptist. It is to be called the "Morningside Church." We have the spectacle of a church which has given up every shred of Baptist doctrine, every shred of evangelical doctrine and even the name Baptist, manipulating through Modernistic sympathizers in the Northern Baptist Convention to the end that any other church may practice the same apostasy and yet remain within the fellowship of the Northern Convention.

The New York Tribune reports that at the late session they repudiated the State Legislature for persistently turning down Prohibition enforcement measures, and voted to align themselves with the New York Anti-

Saloon League in using the "big stick" to turn out Wet Legislatures and elect Dry candidates regardless of power in their places. The organization is composed of 50,000 men and they appointed a committee of one hundred to work with similar committees with other conferences and religious bodies in the coming campaigns. They declared it their intention to "go into certain districts and set to work the machinery for sending the right type of men to Albany, even though we have to organize the smallest precincts." That is real action and amounts to a lot more than resolving.

About 5000 delegates are expected to attend the world conference on narcotic education which has been called to meet in Philadelphia, July 5-10. They will represent imperial, national, provincial, state and municipal governments, together with social and religious organizations of all kinds.

A convention of the Conservative Protestant Colleges of America convened in the Moody Institute, Chicago, May 4-6. Dr. Riley, one of our editors, was the main speaker. He gave two addresses. Among other speakers we note the names of Prof. George McC. Price, one of our regular contributors, and Dr. Newton Wray, Dr. H. W. Roop, Dr. James S. Luckey, Prof. J. S. Park, and Dr. J. W. Leedy. Each college was requested to send two delegates.

Ohio Wesleyan University, Delaware, Ohio, is opening a new series of courses which are without precedent in American schools. These courses offer training in home economics for men. They will seek to teach men how to conserve their own physical well being, proper understanding of the duties of husband and father; the process of clothing selection; food and nutrition; household budgeting; property ownership; care of household equipment and the like. It would seem as though graduates of this course should soon be able to introduce the continental custom of demanding a dowry from their prospective wives.

General W. Bramwell Booth was the recipient of a gift of \$820,000 presented to him by the Salvation Army at a meeting in London on Monday of last week, his seventieth birthday. In acknowledging the gift, the general said that an Army service would be established in Bulgaria, Poland, Roumania, Rhodesia, South China, and Portuguese Africa.

The press reports that the Roman Catholic Church is planning to raise through the Knights of Columbus a special fund of \$10,000,000 for its work among the American Negroes. Catholic Negroes in America now number one half million as compared with 4,500,000 in the Protestant churches.

We are indebted to Dr. William Patton, professor of biology and director of the *compulsory* course in evolution for freshmen, in Dartmouth college, for the discovery of the real "missing link." Dartmouth biology laboratory and museum holds slabs of rock in which are imbedded petrified creatures that look rather like the horseshoe crab which so often has been the innocent cause of fright among sea bathers. Dr. Patton located his convincing specimens which swam about some fifty-million years ago, in the region of Red Bay, in the north of Norway. In his search for the "missing link" he found the gap came in the class called "ostracodermi." The common horseshoe crab is an offshoot of this class, he says, but as a class it is extinct and is the only major class which has not left modern successors. Ranking just below the fishes in the biological scale, its importance to him lies in the fact that it is the connecting link between vertebrate and invertebrate animals. Twenty-five years ago only fragments of this class had been found. Dr. Patton further deposes and says:

"The fossils I found are the finest ever discovered in that the softer tissues have been almost miraculously preserved. The brain, muscles and nerves can all be traced clearly in these fossils. In these specimens, the middle eye is finely preserved and that eye can be traced down through all the succeeding classes until it is found in the form of the pineal gland in the middle of the brain of man.

"They are the real 'missing link.' They are of far more value than the object of search for connection between man and ape. These fossils give the last chapter of an unbroken history of evolution from the protozoa to modern man.

"Man is nature's masterpiece. As an individual he is incapable of being improved. His further evolution must be social. The worm with its many segments, each provided with legs and scattered sense organs, was nature's subject for elimination and concentration. In man all of these necessary parts have been consolidated. One can conclude that man's sentiments are nature's methods."

We sort o' suspicioned the ape-professor got "too fresh!" Fine stuff, this, for the Dartmouth freshmen who are compelled to take the Patton-directed course in evolution!

In 1911 Dr. A. L. Lathem organized the Bible School Association, at Chester, Pa. Its purpose is to organize and co-ordinate the

work of religious education in any city for a definite, purposeful, practical and systematic study of the Bible. Headquarters are at 17 and Pennsylvania Avenue, N.W., Room 223, Washington, D. C. The study course provides a curriculum of graded study, following public school methods, operating during summer vacation months, five days (mornings) each week for five weeks. This course continues in winter months in a reduced form. The summer schools include one or more churches of every denomination. Ministers who do not know about this work should inquire, address above, for further information.

The Roman Catholics are expecting 1,000,000 persons to attend the Eucharistic Congress of the World to be held June 20-24, in Mundelein, Illinois, near Chicago. Among other plans being made is that of erecting altars along the roads at which benedictions will be given.

Christian Work has given the following list of the world's living religions: Hinduism, founded in 2000-1500 B. C., with 217,000,000 followers; Judaism, founded in 1500-1200 B. C., with 11,000,000 followers; Shintoism, founded in 660 B. C., with 16,000,000 followers; Zoroastrianism, founded in 660 B. C., with 16,000,000 followers; Taoism, founded in 604 B. C., with 43,000,000 followers; Jainism, founded in 599 B. C. with 1,000,000 followers; Buddhism, founded in 560 B. C., with 137,000,000 followers; Confucianism, founded in 551 B. C., with 250,000,000 followers; Christianity, founded in 4 B. C., with 557,000,000 followers; Mohammedanism, founded in 570 A. D., with 230,000,000 followers. Sikhism, founded in 1469, A. D., with 3,000,000 followers. It is true, strictly speaking that Christianity was founded in 4 B.C., with the coming of Jesus Christ, but the foundations were laid in Judaism. The Deliverer came from Zion.

The Baptist World Alliance has put out a collection of figures showing that there are now at least 11,000,000 members of Baptist churches in various parts of the world. The Baptist membership in Europe is set at 625,758; Asia, 313,701; Africa, 64,628; North America, 8,186,965; Central America, 59,302; South America, 25,928, and Australasia, 31,752.

The Bible has been translated into Bantu for the two and one-half million members of the Bantu race in Central Africa, which had

no written language until missionaries spent years in reducing the sounds and grammatical constructions to writing.

The translation—the work of the late Dr. W. M. Morrison and the Rev. Thomas Chalmers Vinson of the Presbyterian Church of the United States—is being published by the American Bible Society, and will be used as a textbook in the schools of the Bantus. Witch doctors still have predominating influence over the natives. The tribe measures wealth largely by the number of wives, and the chief is said to have more than seven hundred.

We wish every ape-professor and every horseshoe crab-professor could read what our friend Dr. William Powick says in *The Methodist* re evolution and devolution. We hope neither Dr. Powick nor Dr. Munhall will find fault with us if we appropriate this article for the benefit of our friends. Here it is:

In my early ministry I met with what I regard as the best definition of Evolution I have ever known.—“Continuous progressive change by means of resident forces”—which, of course, excludes the operation of any sort of co-operative forces from without.

Now progressive changes may be for either better or worse, whether by means of resident forces or otherwise. And it happens that most of the changes we see taking place around us that are wrought by merely “Resident forces” are all downward—they really spell out Devolution and not Evolution. The beneficial changes, the upward ascents, which are usually pointed out by Evolutionists in illustration of their thesis are usually found to be brought about not by means of merely resident forces already inhering in the thing that changes, but by hitherto absentee forces, by higher and more intelligent forces from without, restraining and guiding those residing within—thus excluding them from the evolutionary category of changes “By means of resident forces.”

The changes being wrought in the vegetable world by Burbank are all wrought out by the higher forces of the great wizard when brought to bear upon the resident forces within. And no sooner are those forces from without withdrawn and the plant left to the operation of the forces resident within than it begins to revert to original type. Thus we see that “Resident forces” are not even self-supporting. Every Evolutionist who works among his fruits and flowers, his hens and horses, his dogs and cows, in

order to bring them nearer to perfection, betrays his want of faith in the evolutionary certainty of the results of leaving them to “Resident forces.”

This is especially true in the development of character—to which Darwin was too wise ever to apply it. 3000 years ago Solomon taught the absolute certainty of the devolutionary results of merely “Resident forces,” in the formation of character: “A child left to himself”—an ideal condition in which to fairly test the effects of “Resident forces”—“Bringeth his mother to shame,” *i.e.*, a child left to “Resident forces” will devolute—the proofs of which are filling the world. Yet, in contempt of this, our whole educational propaganda and its methods are surrendering more and more to the “Resident forces” of the untrained and undisciplined individual—the fruits of which are filling our Courts.

Every school, college, university; every instructor, teacher, professor; every church and every preacher, every Missionary society and Missionary of the cross, by their very existence and operation stand out as a continuous and emphatic protest against the practical folly of the evolutionary theory of the sufficiency of merely “Resident forces.” Every educational appeal and contribution, every text book and diploma, every effort to increase the circulation of our periodicals, every book and every article is an implicit condemnation of the theory of “Resident forces,” and an effort to save the world from the devolutionary consequences of much of their own teaching. They may be evolutionists in theory, but they are all devolutionists in practice.

The National Lutheran Council, which represents 2,500,000 Lutherans in America, has appointed a committee by unanimous vote to try to persuade all the other Protestant bodies in the United States not to take any part in the celebration of the Festival of the Kingdom of Christ, a new holy day which Pope Pius XI created by an encyclical last December—decreeing that it should be observed by the Roman Catholic church the world over on the last Sunday of every October.

In an effort to clear up the church controversy in Mexico, President Calles issued this statement: “In contrast with the attitude of the expelled priests, there have been numerous ministers of other cults who have obeyed the constitutional provisions. They have dedicated themselves to other legal activities, such as teaching secondary schools or to orientat-

ing or superintending suitable activities of their church, but without exercising their offices in ritualistic acts and leaving to Mexican ministers the performance of the strictly confessional work of their religion. These ministers have not been and will not be molested. Almost without exception the American ministers of the confessional churches which are not Catholic adjust themselves while residing in Mexico to what the law demands. For this reason they are not molested, thus bringing about the development and prosperity of their churches through the work of Mexican ministers and living tranquilly and respected among us, merely performing the acts of religion."

Funny, if true! It is reported that the president of Carnegie Institute of Technology, Col. Samuel H. Church, called before the Senate prohibition committee, declared that "the students of Carnegie Institute drank freely, carried hip flasks and in general were violators of law." The student council of the Institute disagreed with Col. Church and demanded proof from him. The statement he made before the council declares he was "taken clearly off his feet" before the Senate committee and begs the council to "grant me your full and free forgiveness." Such is life: applauded one day, humiliated the next!

California declares, and wisely, that the children of the state shall not be taught communism. Why rail at Mississippi for declaring their children shall not be taught evolution?

At the National Episcopal Congress, held recently in Richmond, Virginia, the Rev. Charles N. Lathrop, of New York, executive secretary of the Department of Christian and Social Service of the National Council of the Church, advocated the forbidding of Episcopalian clergymen marrying couples who are not church members. He added: "Let our clergy marry only those who understand fully

the terms of the contract and accept them. Let the church be most scrupulous in limiting marriages solemnized by its priests to people capable of carrying into effect the promise they make."

The Bible penetrates into Mecca, the most sacred city of the Mohammedan world. Christian missionaries are not allowed to enter her gates but the Gospel they preach is carried in by many people.

Dr. Henry Sloan Coffin, pastor Madison Avenue Presbyterian church, New York, succeeds Dr. Arthur C. McGiffert as president of Union Theological Seminary. Dr. Coffin is a leading member of the "Modernist" group in the Presbyterian church and was a champion of Dr. Fosdick in the controversy arising from his occupancy of the pulpit of the First Presbyterian church.

The Presbyterian Church began a campaign to raise \$15,000,000 as a pension fund, under the direction of Mr. Will H. Hays, who announced that a church-wide appeal would not be made but would be confined to "as limited a list of givers as possible." Secretary of the Treasury Mellon is treasurer of the fund. The minimum pension will be \$600, and maximum \$2,000 "for every worker in the service of the Church at the age of sixty-five, without regard to retirement," according to Mr. Hays' statement in the public press. The present pension system provides for an annuity of only \$500 a year, payable at the age of sixty-five or seventy, but the Church has not been able to meet this obligation in full, Mr. Hays explained. In most cases the minister receives only \$375 a year, while 1,000 widows of clergymen get no more than \$244 as an average pension.

Sir Leon Levinson, president International Hebrew Christian Alliance, says there are now 150,000 Jews who have been converted to Christianity, of whom 50,000 have been converted since the world war.

Our June-July and August-September Numbers

As usual, our June, July, August and September issues, this year, will again average 48 pages instead of 64 pages. This year June and July numbers will be a combined issue of 96 pages.---Publisher

THE ARENA

An Analysis of Adam's Mind

By Professor Paul L. Mellenbruch, Ph.D., Springfield, Ohio



IT IS natural for one who believes the Bible to be true, and yet who studies psychology, to speculate as to the condition of Adam's mind. It is our purpose in the following discussion to see what light valid present-day psychological knowledge can throw on the mind of man as he came from the hand of his Creator.

In this essay it will be assumed that Adam was created an adult, possessing all normal adult human potentials, but without personal or vicarious experience. By vicarious experience is meant the appropriation of the experience of others. As such his reasoning power, his memory, his imagination, and like powers of mind would be equal in capacity to these powers found in present-day adult man. The materials or content of reasoning, memory and such like, however due to his lack of personal and vicarious experience, came to Adam only with the passing of time. In fact, from that day to this, man has been experiencing things for himself personally and also has been appropriating the experiences of others.

God made provision for the safety and well-being of primitive man in his creation and also for his growth in experience and knowledge. Thus reflexes and instincts were given him primarily for the preservation of his life. Instinctive tendencies serve as "leads" which man naturally follows in order that he may master his environment.

At this point we wish to state some current definitions of the above psychological terms.

Angell, in his "Psychology," defines a reflex act as "one in which a muscular movement occurs in immediate response to a sensory stimulation without the interposition of consciousness" (p. 337). Pillsbury, in "Education as the Psychologist Sees It" (p. 52), says: "The reflexes are relatively slight and simple movements that serve to remove the disagreeable stimuli that affect an individual sense organ and also include some simple beneficial movements." A reflex may be illustrated by the involuntary drawing back of the hand when burned or bitten.

General agreement points to a definition of instincts in somewhat the following words: Instincts are relatively complex types of behavior for which fixed and definite nerve connections are provided by physical heredity. C. J. Herrick, in his "Introduction to Neurology" (p. 340), says: "The normal newborn child brings into the world an inherited form of body and brain and a complex web of nerve-cells and nerve-fibers which provide a fixed mechanism, common, except for minor variations, to all members of the race alike, for the performance of the reflex and instinctive actions." Angell, in his book already cited, says: Instincts "represent structurally preformed pathways in the nervous system and stand functionally for effective inherited coordinations . . ." (p. 339). This same notion is held by Bentley, Pillsbury, Warren and Watson. As illustrating instincts, we need cite only such activities as circulation, respiration and digestion.

Instinctive tendencies, variously called innate tendencies or tendencies to act, are spoken of by Bagley and Keith, "An Introduction to Teaching" p. 168), as "inborn tendencies to act in somewhat definite ways." "Instinctive tendencies," says Gates, in his "Psychology for Students of Education," differ (from reflex) also in the firmness of their organization; some of them persist throughout life with little modification; some of them may be, at least in their external form, readily changed." (p. 121). Illustrative of instinctive tendencies we may cite "collecting." The urge to collect is instinctive, but what is to be collected is determined by the environment.

Leaving aside the explanation of present materialistic psychology as to the origin through evolutionary process of these reflexes, instincts and instinctive tendencies, we can well assume, in the main, the truth of their existence in man today. We can also project their existence back to creation, and believe that reflexes, instincts and instinctive tendencies were first planted in Adam for his well-being and handed down to succeeding generations by way of the germ-plasm. There is no objection to the efforts of modern psy-

chologists to learn as much as possible of the physical mechanism of mental activity—the central nervous system. There is objection, however, when psychology limits the realm of psychic man to this physical organism—the central nervous system.

Concerning the central nervous system of Adam, it is easily possible that God equipped him with the reflexes, instincts and instinctive tendencies which we now find in adult man. Doubtless God fixed in Adam simple connections between sense endings, notably touch endings, and muscles by way of the spinal column. This may be assumed from the silence respecting any subsequent creation of the reflex mechanism when man's adverse environment following the Fall made reflexes imperative.

That Adam possessed the mechanism of instinct may also be directly assumed from the fact of his being a living organism belonging to the animal kingdom. Breathing and the circulation of the blood were imperative. Fixed connections of a rather complex type between the receiving and reacting parts of man's organism already in the person of Adam made possible the continuation of life.

Doubtless God also equipped Adam with the mechanisms of instinctive tendencies—somewhat ill defined—and general paths conducive to selection as connecting links between stimuli and responses. God's command that Adam dress and keep the garden implies that man possessed from the beginning the instinctive tendency of manipulation. Dealing with things and caring for objects and creatures in his environment would have been impossible but for a natural inclination in this direction as a part of his very being. Gregariousness, the natural tendency of people to want to be with other human beings appears already when Adam, beholding all the animals, failed to find a helpmeet for himself.

The tendency to overcome obstruction—a universal characteristic of man today and one which asserts itself when anything stands in his way—was present in Adam. All went well with him until he came face to face with the obstruction placed in his life, the forbidden fruit. Would he submit to the will of God, or would he "take the bit between his teeth" and surmount the obstacle placed in his path? This act of Adam as the outburst of an instinctive tendency, however, did not for a moment excuse Adam, for instinctive tendencies are often found to exist in balanced

pairs; hence the psychological possibility of man's free will or choice. Alongside of the impulse to overcome obstruction, Adam also possessed the instinctive tendency of submission. The preponderance of Adam's life was to be one of submission to the will of a Being whom he readily recognized as worthy of the allegiance which He demanded.

Hence we may conclude that, as in any individual today, we see, alongside one another, the impulse to overcome obstruction and the impulse of submission, so in Adam there existed these two balanced instinctive tendencies which formed the basis of his freedom of choice. Likewise it might be shown that other instinctive tendencies existed in balanced pairs in Adam as they exist in man today.

There is no objection then, on the part of those who accept the Bible at its face value, in the assumption that Adam possessed, through an act of direct creation, the mechanisms of reflexes, instincts and instinctive tendencies which today are found in adult man as the inheritance from his progenitors.

Possessing the reflex, instinct, and instinctive tendency mechanisms, and possessing the normal adult potentials of reasoning, memory, imagination and the like, yet without personal and vicarious experience, what was Adam's real psychic condition? We may gain some estimate of his mental status from an illustration, although a complete parallel cannot be hoped for. Two years ago the writer knew nothing concerning the construction and principles operating in a radio receiving set. What is more, no such knowledge was desired. However, the mental and nervous strain of a task at that time demanded relief through a hobby or avocation. Radio was taken up. Within a few months, during odd moments, a rather thorough familiarity with radio receiving sets had been gained. Several different types of receivers are still giving satisfaction as proof of the understanding of the principles involved. The employment of instinctive tendencies, such as curiosity and manipulation, and of such powers as reasoning, memory and judgment, made possible a speedy familiarity in this hitherto unknown field. Adam, with the powers and experience attributed to him in Holy Scripture, seems to have possessed the mental processes just described.

What does Holy Scripture lead us to believe was the state of Adam's mind with respect to reasoning, memory, judgment and

other mental powers of modern man? Was he devoid of these when he came from the hand of his Maker, or does the Biblical account connote their existence then as now?

Adam understood and remembered. He did not fall because he was too low in the animal scale to comprehend, or because he forgot God's warning not to eat of the forbidden fruit. God's words imply the presence of comprehension and memory when he says to Adam: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16-17). To show that our first parents did understand and remember this saying of the Lord God, we need only cite the words of Eve when she said to the serpent (Gen. 3:2-3): "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Now memory has been defined as "the retention of things or events observed or perceived." There really is no reason to suppose that Adam's memory did not fulfill the demands of this definition as well as does the memory of present-day man.

Adam and Eve displayed reasoning power. Reasoning is a form of learning. It is involved when one is confronted by a problem-situation for which fixed responses are not provided. The individual's reaction to the situation is delayed, and during the delay he must "learn what to do." By a resort to possible results of reactions in thought, not trial and error, he selects the most satisfactory. Reasoning leads to judgment.

Rather acute reasoning was displayed by our first parents when, confronted by the God who made them, they sought to excuse their disobedience. Doubtless Adam's mind operated as vigorously as do the minds of men today when they find themselves "in a pinch." At least he tried a common modern procedure, "passing the buck," as we have it in street language. Casting about in his mind, Adam resolved to shift the blame to Eve and through Eve to God himself: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Gen. 3:12.) Eve followed his example and blamed the serpent: "The serpent beguiled me, and I did eat" (Gen. 3:13).

So one might go on multiplying references to show how the Bible represents man as pos-

sessing from the beginning one mental power after another which valid modern psychology finds in present-day man.

Man's mind, therefore, is not engaged in evolving, but rather in finding and passing on to others new experiences and new discoveries. In coming generations man will find a continuously increasing mass of vicarious experience at his disposal. It will be the business of coming generations to sift vicarious experience, so that vital elements shall be retained and useless elements discarded.

Modern psychology declares that man's capacity is much greater than his ability. To illustrate, on our finger surface there are many touch endings which we do not ordinarily use at all. When necessity for fine touch of discrimination comes, as is the case when one becomes blind, many more touch endings are brought into play. No new touch endings are created in the fingers of the blind man to take care of this emergency, but many already there, heretofore not used, are brought into activity. Capacity is not increased, but the amount of use of capacity may be increased. This principle holds true equally well with respect to the organs of vision, hearing, taste, smell, etc. From Adam to modern man there is no reason to suppose that capacity has been increased.

Such constancy of capacity is borne out by the recent findings relative to the "transmission of acquired characters." For more than a hundred years investigators have been interested in ascertaining whether or not habits and physical characteristics acquired by an individual during its life are transmitted to its offspring. Lamarck held that evolution in the animal kingdom took place in this fashion. Darwin went even further in attempting to explain by means of his hypothesis of "pangenesis" how changes in the body might be transmitted to the reproductive cells and reappear in the offspring. However, Thomas Hunt Morgan, Professor of experimental Zoology, Columbia University, in his late book (1925), "Evolution and Genetics," says:

"Despite the high authority of Darwin's name there has been a steady falling away from this belief among biologists trained in modern methods of experimental research" (p. 155). Farther on, he says: "The American data warn us not to generalize as to the inheritance of training. Our human experiences, too, teaches caution; for how simple would our educational questions become if

our children at the sound of the school bell learned their lessons in half the time their parents required. We might soon look forward to the day when the ringing of bells would endow our great-grandchildren with all the experiences of the generations that had preceded them" (p. 159).

In another connection, the same author (p. 162), in speaking of the microscopic study of cells and eggs—a recent fruitful branch of biological study—says: "The work has led to the conclusion that the properties of the reproductive cells, which are responsible for the characters of the body, are inherent in these cells; and that the transmission of these properties is independent of the body cells, and calls for no interference from them. This is summed up in the phrase 'the isolation of the germ plasm.' The principal idea that this familiar phrase is intended to convey is exactly the opposite of that implied in the inheritance of acquired characters. The individual starts as an egg which is itself a cell. The egg divides and produces a vast number of cells essentially like itself. Most of the cells become changed, as development pro-

ceeds, into the tissues and organs of the body, but a few of them remain as the reproductive cells of the individual in which they live. Here they multiply to become each in turn the beginning of a new individual with its contained eggs. In a word, the egg produces the body—not the body the egg."

The logical conclusion which one must draw from such evidence indicates that our findings relative to Adam's mental powers and mental state are borne out in the fields of psychology and genetics. We are, therefore, justified in assuming that Adam was created an adult, possessing normal adult human potentials, but without personal or vicarious experience.

The problems which throw psychology into confusion arise from the attempt to force materialism into the forefront. Evolution as the process and materialistic monism as the substance, lead to insurmountable difficulties. On the other hand the acceptance of man as we find him at creation and today, opens up, to the student of psychological problems, fields which challenge thorough investigation and which promise valid conclusions.

The Structural Unity of the Bible

By John Moore, Plainfield, New Jersey



WE CAN take only a very cursory glance at some of the chief structural and didactical features of the Bible. This, however, may serve to give a hint as to its unity and theme. The Bible is like a great structure having many apartments, which, while showing diversity of treatment and possessing individual distinctness of purpose, display symmetry, harmony and unity in the complete *ensemble*. This bears witness to the fact that one Mind must have planned the whole, guiding in its accomplishment through many instruments, directing in the use of varied and manifold materials. Or, comparison might be made with the human body with its many members, which, however, are all members one of the other, functioning in unison, though showing the greatest possible diversity. Or again, it is like the great universe itself, which as revealed by microscope or telescope, manifests law and order in its every part. Here, too, unity in diversity appears, showing the finger of God. His Work and His Word might reasonably be expected to give concordant testimony.

A study of the several books makes evident their orderly arrangement, and the links which bind them and their several parts together.

It is well to remember that the grouping of the Biblical books as given by tradition and carried into various translations is not to be accredited as of divine origin. The arrangement has varied at different times since the Ezra-Nehemiah period during which and the following century the canon of the Old Testament was finally fixed. Various combinations of the books have been made, but for our present purpose it is both reasonable and sure to start with the threefold division and order referred to by our Lord—the Law, Prophets, and Psalms (Luke 24:44). This was the accepted arrangement of the Old Testament universally recognized by the Jewish people and called by them *Torah* (the Law), *Nebhiim* (the Prophets), and *Kethubhim* (the Writings).

The Prophets included not only the Isaiah-Malachi section of our present Bibles, but also the so-called historical books—Joshua through 2 Kings, called the former prophets, while Samuel, Kings, and Chronicles were

one book each originally, and the Minor Prophets seem to have been always grouped together in one book.

The Psalms, or "Writings," embraced all the exilic history. They were placed in this order: Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles. Daniel was not reckoned among the prophets because of the peculiar character of his book, but he is recognized as a prophet by the Lord (Matt. 24:15, Mk. 13:14) and this should

be sufficient for us to give his work a place among the prophetic books. The only other change which suggests itself is that of placing Ruth after Judges, its historical and moral place, where it also furnishes an important genealogical link.

The following arrangement is offered as manifesting both the unity and harmony of the Bible; and as showing also that the Pentateuch is the model according to which all Scripture is arranged.

The Sevenfold Pentateuchal Structure of Scripture

OLD TESTAMENT					NEW TESTAMENT	
The Law (<i>Torah</i>)	The Prophets (<i>Nebhiim</i>)		The Psalms (<i>Rethubhim</i>)		History	Doctrine
	Former	Latter				
I	II	III	IV	V	VI	VII
The Patriarchal History and Law Ministry	The Theocratic and Monarchial History	The Prophetic Ministry	The Exilic History	The Experience Ministry	The Messianic History	The New Covenant Ministry
Genesis	Joshua	Isaiah	Chronicles	Psalms	Matthew	James
Exodus	Judges	Jeremiah	Lamentations	Job	Mark	Peter (2 Epistles)
Leviticus	Ruth	Ezekiel	Ezra	Song of Songs	Luke	Paul (14 Epistles)
Numbers	Samuel	Daniel	Nehemiah	Ecclesiastes	John	Jude
Deuteronomy	Kings	The Minor Prophets	Esther	Proverbs	The Acts	John (3 Epistles) Revelation

A further suggestion may be offered as to the Pentateuch of New Covenant ministry. It may be divided into a threefold Pentateuchal structure as shown below.*

THE EPISTLES OF PAUL		THE OTHER WRITINGS
Romans	Thelssalonians (2 Epistles)	Peter (2 Epistles)
Galatians	Corinthians (2 Epistles)	James
Ephesians	Hebrews	John (3 Epistles)
Colossians with Philemon	Timothy (2 Epistles)	Jude
Philippians	Titus	Revelation

This order is determined by a careful study of the moral and spiritual characteristics of these writings, the time of their production not being specially taken into account.

Among others, the book of Psalms and Lamentations are prominent examples of Pentateuchal arrangement; and it is not surprising to find that the book of Proverbs also lends itself to a well defined fivefold structure. It is the same with Job and Esther.

All of this suggests that the number five is of fundamental importance in Scripture. It is very prominent in the Tabernacle and in Ezekiel's temple. Then there are the five great sacrifices; the two sets of five commandments; the ten generations in Genesis, dividing into two sets, the second set beginning with Terah, and so introducing the call of Abraham, in connection with which a great change is inaugurated in the dispensational ways of God; the ten Egyptian plagues, again dividing into two sets, the first five being characteristically earthly, and the others of an heavenly order.

Seven, equally with five, appears stamped upon the structure of Scripture. Among many examples of its use, we have the days of creation, the seven great feasts, and the sevens of the book of Revelation. The sum of these two numbers, (5 plus 7) twelve, is also of familiar and important occurrence.

It may be as well to define briefly the fun-

damental conceptions which these numbers give to us as gathered from their use in Scripture.

Five, appears as suggesting the completeness of human responsibility and resource, whether under God's grace or government. This leads us to thoughts of trial, discipline, control of evil, administration of good, realizing blessing through obedience, practical wisdom. --*Seven*, the completeness of Divine revelation and purpose for the universe. Whether this number occurs in general or special relations, it intimates perfection.

Twelve, the completeness of Divine government, whether earthly or heavenly.

Three, bears a direct relation to these numbers. It may be considered as entering into each of them—5 equals 3 plus 2; 7 equals 3 plus 4; 12 equals 3 plus 4 plus 5. Its evident meaning is that of completeness of full manifestation. It is linked with the Persons of the Godhead, and the work of resurrection. It suggests reality, solidity and content as in measurement, fullness or essential character.

When you apply these lines of thought to the books, which fall under these numbers—3, 5, 7—as arranged in the preceding tables, very striking analogies are discovered.

To complete this structural plan, brief definitions must be given to the other numbers composing it—1, 2, 4, 6.

One, suggests the foundation or beginning of things. Thoughts of the soleness, sufficiency, and sovereignty of God come in; and by contrast the pride, rebellion, self-sufficiency of the creature, of man—his assumption of supremacy, usurpation of Divine place and prerogative.

Two, presents the idea of division in contrast with that of unity in number one. Thus it gives thoughts of contrast, yet confirmation through diversity as in testimony; companionship from which comfort or distress, good or evil, may result; judgment which destroys the evil and brings about deliverance and salvation for the good; thus the work of evil and God's way of meeting it comes out. This leads to Christ, while three appears as the number of the Holy Spirit. All Scripture beginning with Gen. 3 to the end of Revelation has the character of two, and at its very commencement Christ is promised, while Gen. 1 and 2 manifestly have the meaning of one stamped upon them. Yet when these two chapters, which are introductory to the whole Book, are divided, the same numeric character appears. Consider also, for example,

* This order is found in the Numerical Bible by F. W. Grant. His study of the numerical structure of Scripture is unique, and of exceptional value to all Biblical students.

the first and second days. Many other instances might be adduced.

Four is associated with creation, the world, creature dependence and weakness, and so failure under test. It may be found linked with either the system of created things brought in by God, or that system which man has built up as a fallen and rebellious creature, his world of things. In studying its usage it is not hard to see elements of the first three numbers intertwining themselves, so that a combination significance attaches to this number. This may likewise be found in relation to the others.

Six is the number of man, his days, his labors, his rule, so that the idea of his headship and mastery are connected with it, and this in both a good and evil sense. The idea of fulness or completeness in the relations to which it applies is found, as its component numbers would suggest. But in any case the fulness of divine perfection is not reached; that is found under seven.

It may be noted that, generally speaking, God and his ways and works are especially prominent under one, three, five, and seven; whereas the creature, man, his ways and works are more in evidence under two, four and six. All, however, are linked together and interlock, so as to form a unit of perfect revelation. The more the structure of Scripture is studied, the more it becomes evident that God's Word bears the same numeric stamp which science gives us to know in every department of the universe, showing that numerical law appears in the arrangement and government of things in both God's works and Book. Thus its order and relation of parts become a matter of law, having, along with their spiritual content, an exactness which surpasses the ingenuity of man, which is not made by him and brought to Scripture as the measure of things to which it must be made to bend, but which is a matter of internal evidence found embedded in the Scriptures themselves, according to which their great lines of structure are formed and which also is found to govern even in their minutiae. This demonstrates the impossibility of juggling the order and matter of the Bible books, or of breaking them up into disconnected fragments of supposititious documents. It shows the finger of God in his Word and works.

II

It is not hard to see that the didactic aspect of the Bible follows the general lines of

thought just suggested. In consonance with them, we may trace the great moral and spiritual principles which underlie the whole movement of divine revelation. These are developed and carried forward throughout the entire volume of inspiration. They may be generalized as follows:

1. Revelation through divine agency, manifesting and setting in motion the varied elements and forces to be used in the accomplishment of the divine program, all of which are under divine control.

2. The separation between good and evil, this being effected so that the latter is made to minister beneficially to the good. Here the great problem of suffering finds its unfolding and solution.

3. The establishment of what endures above all evil. Here the great results which will be realized through the working out of the problem of suffering finds development.

4. The rule of the heavens in relation to every aspect of creature condition. This furnishes a master key, in relation to the problem of good or evil in the universe.

5. The bringing of good out of evil through God's ways in government, whether providential or revelatory, controlling events and producing desired results.

6. The purpose of divine regency in man. This enters as a factor into every part of the Bible and its revelation, whether the viewpoint be in relation to the first man, Adam, or the Second Man and Last Adam—Christ.

7. The consummation of God's revelation and work, its perfection being realized and participated in by the whole universe.

Thus the one perfect white light of divine revelation—and God is light—refracted through the prism of inspiration, is distinctly divided for us into its seven constituent colors in the Bible. As the one white ray of solar light is compounded of other rays of colored light, and though composed of three primary elements when refracted breaks into seven parts which combine to make the white ray and thus a sevenfold combination, so Scripture, spoken of as, and compared with, light, gives us, in blended yet distinct sevenfold combination, a perfect and complete knowledge of God, of whom also light is used as a symbol. The many secondary thoughts which are attached to the idea of light provide a subject for study which is of great interest and spiritual profit. Not that only, but it is not difficult to trace analogies between the phenomena of natural light, and those which ac-

company the activity of spiritual light as emitted from its divine reservoir, the Scriptures of Truth.

Take, then, these great moral and spiritual principles which rule in God's ways and revelation, take, too, the sevenfold Pentateuchal structure of Scripture and the lines of thought which govern it, and apply these ideas to the individual books or series of books as arranged in our table, apply them in any cross-reference manner that you please, and analogy will be manifest amid the abounding diversity, thus proving unity of the most absolute kind. Yet, with all the evident precision to be observed in the way they govern, there remains a freeness, a broadness, a vastness of conception throughout the unending variety of detail, diversity of treatment, changeful historical setting and circumstance, which amazes the reverent student, constraining him to bow worshipfully in acknowledgment of "the depth of the wisdom and the knowledge of God! how unsearchable are his judgments and his ways past tracing out: for who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen." Here we have the seven pillars of wisdom's house.

Again, seven fundamental principles of relation between God and man appear in evidence throughout Scripture.

1. As to knowledge: *revelation*, God communicating with him, is alone the way of it.
2. As to acceptance: *faith*, which receives the revelation, is the only way of it, so that relationship broken through sin may be re-established according to God's revealed purpose.
3. As to the basis of acceptance and relationship: *sacrifice* alone can furnish it.
4. As to the manner of life: *dependence*, as befits a creature in his right place before God, must be its constant character.
5. As to the government which a dependent creature is ever called to recognize: *discipline* exercised by God and manifested in various modes of action characterizes it.
6. As to position the creature man should fill: *mastery* over himself and circumstances is required, not through self-effort or sufficiency, but ever and only through divine resources which are placed at man's disposal.

7. As to the character pleasing to God: *godliness* or godlikeness alone can meet the divine requirement, to be possessed both as to inward nature and outward manifestation through the perfect provisions of divine love and grace, treasured up in the Word, used by the Holy Spirit, appropriated by faith and made available through sacrifice, the sacrifice of the cross.

III

Such considerations make it evident that there can not be a Hexateuch in the structure of Scripture. Such an idea is the folderol of the critical mind. Could Joshua be a sixth book, and Judges fill first place in a new series? Who that knows these books could dream of it? Could Judges perchance be a seventh?

But with Joshua standing at the head of a second series of books, which without question was made up of history didactically written, yet history correctly and truthfully told, can any honest mind turn and find the origins of such history in the Pentateuch of the writing prophets? Must not such a mind be led irresistibly to the first Pentateuch of Scripture? Better than by resort to many details, the use of broad and inclusive principles adequately shows that the critical plan of Biblical history and structure is badly drawn.

In the light of those principles, too, masses of detail find explanation. Thus we are largely saved from the prodigious labor of exposing the vain use of multitudinous minor details by which the critics seek to support their theories—labors, which, as carried out by them, are devoid of moral or spiritual benefit, and are thus so manifestly contrary to the great object in view throughout the Scripture (2 Tim. 3: 13-17). No broad or generous conceptions of truth characterize such work. One idea seems to rule, and to have become the passion of their critical activities, it is "the presupposition against the possibility of miracle—against the supernatural as such." This is the one principle, if such it can be called, which is their guide for the whole course they travel.

Interesting as it would be, we cannot now extend our scope to show how the several books link together in the various groups already suggested. But the general principles which govern them have been stated. These may be taken up and applied. Here we must leave the matter, feeling that sufficient has been given for the present purpose.

Geology, Fossils and Evolution

By Arthur I. Brown, M.D., C.M., F.R.C.S.E., Vancouver, B. C.

ARTICLE II



HE method of argument for the evolution theory is of the lamest character. Its advocates affirm that the simplest forms of life came first, long ages before the higher forms, because the geologist assures him that the lower older strata contain these simple forms alone. We ask the geologist how he knows that these organisms are the earliest in time, and he replies that the evolutionist has proven it. The evolutionist leans on the geologist, and the geologist derives his sole support from the evolutionist! And this is supposed to be conclusive evidence!

Let us see if we can arrive at the truth concerning the alleged time-value of the fossils. This question lies at the very foundation of paleontological evidence.

George McCready Price has presented many new and startling facts. His invincible logic has never been met by the "orthodox" scientists who oppose him so bitterly. They do not meet facts with facts, but seek only to belittle his qualifications and his right to speak with any authority on this subject.

George Barry O'Toole, Professor of Animal Biology in Seton Hill College, Greensburg, Pa., in his book, "The Case Against Evolution" (p. 97), says:

"To cite Price as an authority would, of course, be futile. All orthodox geologists have long since anathematized him, and outlawed him from respectable geological society. Charles Schuchert of Yale refers to him as 'a fundamentalist harboring a geological nightmare.' (*Science*, May 30, 1924, p. 487). Arthur M. Miller, of Kentucky University, speaks of him as 'the man who, while a member of no scientific body and absolutely unknown in scientific circles, has . . . had the effrontery to style himself a geologist' (*Science*, June 30, 1922, pp. 702, 703). Miller, however, is just enough to admit that he is well-informed on his subject, and that he possesses the gift of persuasive presentation. 'He shows,' says Miller, 'a wide familiarity with geological literature, quoting largely from the most eminent authorities in this country and in Europe. Any one reading these writings of Price, which possess a certain charm of literary style, and indicate on the part of the author a gift of popular presentation, which makes one regret that it had not been devoted to a more laudable purpose, must constantly marvel at the character of mind of the man who can so go into the literature of the subject and still continue to hold such preposterous opinions.' (*Loc. cit.*, p. 702).

In his "The New Geology" (1925), Price discusses in great detail the objections to the accepted tenets of geology. Chapters 38 and 39 are devoted to these subjects: "Do fossils occur in chronological order?" and, "Circumstances under which the fossils occur." A summary of his argument will provide us with ample grounds for knowing that the answer to the question must be in the negative. The "circumstances under which the fossils occur" are proved to be quite different from the ordinary conception of the process, and preclude the possibility of their having any age-marking value for the rocks in which they are found.

In answer to the confident statement of teachers and writers on geology that "certain fossils occur only in the oldest strata," Price asks: "When was this discovered?" "How was it known that the rocks in which certain fossils were found are really the oldest? When and where was it discovered that the rocks always occur in an invariable order of sequence?"

He shows that each stratified formation is of only limited horizontal extent, and that, instead of encircling the globe like universal onion coats, each formation occurs only in scattered patches here and there. The Triassic and the Jurassic rocks are absent over most of North America; over the larger part of Asia there are no Cretaceous strata; over most of Asia no Tertiary beds are found.

And in many localities Triassic, Jurassic, Cretaceous, Tertiary, etc., rest directly on the Archaean or old Crystalline rocks, with all the intervening strata missing. Over the larger portion of Northeastern America the Pleistocene or recent strata rest directly on the old Archaean.

In large areas of the earth—South America and practically all of Africa—there are no fossiliferous rocks; nothing but the Archaean. The Price says (p. 612):

"How then shall we fix on certain typical fossils which are really older than all others? In other words, since we do not have fossiliferous onion coats to work with, but merely isolated patches of strata, how are we to find the real bottom of the fossiliferous series? And where we do find these bottom beds, how are we to know that they are the bottom beds?"

"In most localities we have not more than two or three of the fossiliferous systems represented (and always only partially represented) above the Archaean. At any rate, we do not have to go down very far in any locality to come to the Azoic

or Archaean rocks, which clearly antedate all life. The earlier geologists, Sedgwick, Murchison, and others, evidently assumed that those were the oldest fossils in any particular locality which are found thus at the bottom of the fossiliferous series, or next to the Archaean. This was natural enough, so long as they held to the biological form of the onion-coat theory inherited from Werner. But now that we have outgrown this crude idea, and realize that any kind of fossiliferous bed whatever may occur next to the Archaean, one kind occurring thus, say, in Florida, another in California, another in Southern England, and so on, are we not face to face with the possibility that samples of all these various types of life may have lived contemporaneously in scattered localities all over the world?"

Professor Price enumerates a few facts which destroy the force of the geological inferences.

1. There is always a marked non-conformity, usually an angular one, between the Primitive or true Archaean and the fossiliferous strata overlying them. That is, there are indications, of some disturbance, perhaps a strong earthquake action, which tilted up the lower bed, upon which the upper sedimentary bed was laid down by a different set of currents. The two beds may have been formed within a few days of one another in the long past at the time of the Flood, and may not be separated by any long interval, as has been assumed by evolutionists.

When two beds lie evenly one on top of the other and in parallel horizontal formation, they are said to be "conformable." If there are signs of disturbances between two layers, which are not evenly laid down, they are known as "non-conformable."

2. Any kind of fossiliferous rock, Tertiary, Cretaceous, Jurassic, Triassic, etc., may rest non-conformably upon the Archaean directly without any so-called "younger" strata between.

Therefore, when Cambrian or Silurian strata are found resting directly on the old crystalline or Archaean rocks, they cannot be proved to be intrinsically and necessarily older than the Tertiary, Cretaceous, Jurassic or Triassic strata found in exactly similar situations elsewhere. This fact makes it impossible to prove one of these systems to be older than any other.

3. Conversely, any kind of fossiliferous strata, old or young, may constitute the surface rocks over wide areas, and may consist of loose, unconsolidated materials, thus, in position and texture, resembling the "late" Tertiaries or the Pleistocene.

On the other hand, even the most recent rocks (using the commonly accepted term),

such as the late Tertiary or Pleistocene, may be as completely consolidated and formed as any of the strata classified as very "old."

4. Strata of any of the fossiliferous systems may be found reposing in perfect conformity upon the strata of *any* older fossiliferous system.

5. In many areas, some of them covering hundreds of square miles, there is an apparently conformable "upside down" condition of the strata. Here the very "old" rocks are resting easily and naturally, just as if deposited in that position, upon the "young" rocks. No explanation of "thrusts" or "thrust faults," which are clearly inventions made necessary by this stubborn fact of nature, can satisfy us that the present order was not the original one.

Price states the "Law of Stratigraphical Sequence," which must be true in view of all the evidence. It is the most important law ever formulated in regard to the order of occurrence of strata. It is this:

"Any kind of fossiliferous beds whatever, 'young' or 'old,' may be found occurring conformably on any other fossiliferous beds, 'older' or 'younger.'" And he adds:

"No puerile statement about the invariable order of sequence in which the rocks always occur, can stand for a moment in the face of this law of conformable sequence. This law forever puts an end to all evolutionary speculations about the order in which the various plants and animals have developed, in the minds of those who are correctly informed regarding these facts. This law alone is quite sufficient to relegate the whole theory of organic evolution to the lumber-room of science, there to become the amusement of the future students of the history of cosmological speculations."

Under the heading "Circumstances Under Which Fossils Occur," he shows that geologists for nearly a century have followed the teaching of Lyell in "assuming" that all the rock deposits of the past were made much as rocks are being made today, by commonplace causes. This is the doctrine of Uniformity which has dominated scientific investigation and has become an iron dogma. But the opposite idea of a great world catastrophe should always be kept in mind as the alternative. The latter has as good a right to be heard and is just as scientific a hypothesis as the other.

Our author gives a mass of evidence to prove that modern conditions are now not capable of producing any stratified deposits anywhere, and none are being formed in any way comparable to those laid down in the past.

The facts, revealed the world over, point unmistakably to a great oceanic disturbance,

accompanied by sudden and severe changes in the universal tropical climate and in all distribution of land and water. The waters were sent careening over the land, entombing myriads of living creatures both in the ocean and on the land, churning them all together until it is impossible to estimate the quantity of stratigraphical work accomplished, or the numbers and the kinds of species which would be exterminated before equilibrium could be restored.

The facts regarding the condition in which fossils are found demonstrate conclusively that nothing approaching similar circumstances has ever occurred since, or is occurring today. Price draws attention to several contrasts between the ancient and modern deposits.

1. The ancient fossils are prodigious in amount as compared with the modern. As an example, vertebrate fish are rarely found in modern deposits; for, as Dana remarks, they "require speedy burial after death" to escape destruction from decomposition, as well as from animals which would devour them.

Fossil fishes, on the other hand, were entombed in entire shoals, constituting beds many feet thick and many miles in area, close together and in an astonishing state of preservation. Such beds are found at Lompoc, California, at Fossil, Arizona, and in the limestones of Ohio and Michigan. The world contains scores of these remarkable graveyards scattered in widely separated areas, both on this continent and in Europe. Amphibians, reptiles, and mammals of all kinds suffered the same sudden burial. Hundreds of tons of the bones of prodigious numbers of hipopotamuses have been found in Sicily; in northern Siberia the remains of the Mammoth are found in great profusion.

2. The marvelous preservation of these fossils is strong evidence that they must have perished suddenly by some catastrophe in a wholly un-modern way.

3. The fossil invertebrates, like corals and crinoids, form immense beds of lower carboniferous limestone in Europe and America, vast numbers of mollusks and brachiopods have been buried alive over wide areas. Species that live only in the deep, quiet waters are mingled with other species from the shore or even with plants from the land, and always buried in lands or muds such as are never associated now with such deep sea species as are found in these rocks.

4. The rocks bear testimony to a sudden and permanent change in the climate of a large part of the earth. As Dana remarks, the

genial universal climate was "abruptly terminated." Carcasses of Siberian elephants were frozen so suddenly and so completely that the flesh has remained untainted for centuries.

5. Both fossil plants and animals are usually larger and more thrifty than their corresponding modern representatives. Degeneration has marked the history of every form of life of which we have knowledge.

6. It is only an artificial and highly theoretical distinction that can be made between the times of deposit of the various water-formed rocks found all over the globe. These rocks were not all laid down at once, but the great fact remains that a whole fossil world has been buried by moving water.

7. The making of mountains, composed of these strata formed by moving water, and containing the remains of thousands of living plants and animals, has taken place *since man and these animals have appeared on earth*. This accounts for many of the greatest mountain ranges in all parts of the world.

The mountain making of the whole world, with the exception of some Archaean mountains, was practically one event, begun only after the deposition of most, or possibly all, of the fossiliferous strata, and completed rapidly long before the beginning of scientific observations.

These seven points explain in a logical and reasonable manner the fossil arrangement, and indicate a great world flood, disproving the doctrine of Uniformity, on which evolution and geology rest.

Our attention must now be directed to the remarkable persistence of organic types from the earliest geological epochs to the present time. All the great invertebrate (no backbone) types, such as the protozoa, the annelida, the brachiopods, and large crustaceans, called euryterids, are found in the very "ancient" Proterozoic Rocks; while in the Cambrian, at the very bottom of the geological strata, they are represented by a great profusion of forms. Dana, in his "Manual" (p. 487), writes:

"The Lower Cambrian species have not the simplicity of structure that would naturally be looked for in the earliest Paleozoic life. They are perfect of their kind and highly specialized structures. No steps from single kinds leading up to them have been discovered; no line from the protozoans up to corals, echinoderms or worms, or from either of these groups up to brachiopods, mollusks, trilobites or other crustaceans. The appearance of abruptness in the introduction of Cambrian life is one of the striking facts known by Geology."

This fact is most damaging to the "evolu-

tionary theory." It proves that highly developed forms of animal life which, up to the time we find them, must, if evolution be true, have had great powers of change, ceased their development many millions of years ago. This observation has forced the geologist to push the transformist process to unknown depths below the "geological column." What may lurk in those unfathomed profundities is impossible to conjecture; but, judging from that part of the column already exposed to our view, there is no indication of a steady progression from lower to higher degrees of organization.


This extraordinary tenacity and fixity of type is manifested in all kinds of plant and animal life. Practically all modern types have been found as fossils, many showing absolutely no change whatever through countless generations.

Erich Wasmann, in his "Berlin Discussion of Evolution" (p. 10), mentions hundreds of kinds of ants preserved in "the Tertiary amber of the Baltic and Sicily." These ants, in many instances, are identical with modern forms, although we are told that the amber formations are perhaps ten million years old. How can evolution account for this remarkable inability of ants to change?

In this essay we have taken a necessarily limited survey of fossil "evidence." It is, however, complete enough for our purpose, especially since we know that a more detailed and exhaustive investigation would reveal nothing to contradict the conclusions at which we have arrived. We are convinced that the claims of the evolutionist regarding the "irrefutable evidence" of geology are wholly unjustified.

The Distribution of Plants and Animals in the Light of the Bible

By The Reverend Byron C. Nelson, Princeton, New Jersey

 HENEVER a creationist picks up one of the many books on the theory of evolution, he finds among the so-called "proofs" of evolution, one that invariably makes him ask, "How can this be considered a proof of evolution? What does it prove that helps the evolutionist any more than the creationist?" We refer to the "proof from the geographical distribution of plants and animals."

The writer has been a close student of evolution ever since the days when, as a student at the University of Wisconsin, he was almost led to throw his Bible away, and see if he could not make a quick fortune in some kind of secular business. But always, since the day when he saw the light, whenever the evidence for evolution from the geographical distribution of plants and animals was considered, he either read through the pages with bewilderment because he could not see how the facts enumerated helped the evolutionist, or else he skipped the whole thing and went on with the proofs from comparative anatomy, embryology, paleontology, etc. One day, however, the whole thing dawned upon him, and that dawning has led to the writing of this article.

The "proof" for evolution from the geographic distribution of plants and animals con-

sists in doing two things. The first is that of assuming the theory of evolution to be true, and then showing how well the present distribution of plants and animals coincides with the theory. The second is that of setting up a dummy conception of special creation, and then knocking it down. The theory of evolution that is assumed to be true, and into which the present distribution of plants and animals is fitted, is a very elastic affair; whereas the doctrine of special creation that is knocked down is ridiculous and absurd and not such as is taught at all in the Word of God.

Just what the conception of special creation is that is attributed to those that believe the Bible is best shown by a statement from Charles Darwin, which is quoted with approval by evolutionists today, the latest being Vernon Kellog in his *Evolution the Way of Man* (page 86-87). Darwin, in *The Origin of Species*, after he has described the plants and animals of the Galapagos Islands, 500 miles off the west coast of South America, and has told how strikingly similar, yet not exactly alike, these plants and animals are to those on the nearby continent, says: "Why should this be so? Why should the species *which are supposed to be created in the Galapagos Archipelago and nowhere else* (get "the nowhere else") bear so plainly the stamp of affinity to those created in America? Facts such as these

admit of no sort of explanation on the ordinary view of independent creation, whereas, in the view here maintained (*i.e.* evolution), it is obvious that the Galapagos Islands would be more likely to receive colonists from America by flight, on and in logs and so forth than on the creation basis."

It is evident from this quotation that Darwin and those who approve his words think that the creation hypothesis demands that every plant and animal was created just as it is and where it is: The squirrels in Wisconsin created there, the sparrows of New York created there, the rabbits of Montana created there. That conception of special creation is the dummy which evolutionists set up, and in the tearing down of which "prove" their own theory as the only reasonable alternative. How little the evolutionists try to understand the Bible; and how much might be accomplished toward settling all this discussion if the evolutionists would give the Bible a real hearing! It was with the feeling of wonderment at the ignorance of educated men as to what the Bible teaches that the writer stood the other day before a glass case in the evolution section of the Princeton University Museum, and saw there, as a "proof" of evolution, a large map upon the wall with ten or fifteen different varieties of song sparrows pinned to different spots along the Pacific coast from Alaska to Mexico and east to Wisconsin, with a legend on the map pointing out how the song bird varies in different localities, and how, therefore, the theory of evolution is "established." So much alike are they, however, that no one, looking at the birds can doubt that they are all one natural species. They are all able to cross breed.

It would be a blessing if the evolutionists could be made to see the Bible point of view; but as that seems to be impossible, it is well that those who are contending for the once-delivered faith should have a clear and, in the opinion of the writer, true conception of how the plants and animals of the world came to be distributed as they are. The writer will confine himself in this article to the problem of animal distribution. That of insects and plants will be readily understood when the animal problem is solved.

The creative acts of God are shrouded in obscurity. All we know definitely is that many "kinds" were created to remain the same forever. "After its kind" was a divine decree that all the wiles of men have not been able to break. Just what a "kind" was is very important. By it the writer thinks is meant a

natural species—a group of at least two that readily cross-breeds within itself and produces fertile offspring. The natural species "man" is the best illustration. From that species has sprung all the races or varieties of men in the world—races differing in height, slant of eyes, shape of skull, thickness of lip, color of skin, texture of hair, etc. That all men are one natural species we know because they are all cross fertile.

But how many of each "kind" of animals were created we are not told. We have an analogy, however, from which we may get a suggestion. Of the species, man, only two were created. It is possible, nay, even probable, that the Creator also started off all other animal species in single pairs.

This, however, is of no consequence in the matter of the present geographic distribution of plants and animals for this reason, namely: That between the creative days and the present time a catastrophe occurred which blotted from the face of the earth everything in whose nostrils was the breath of life save the family of Noah and two of every "kind" or species (ignoring the seven of each of the sacrificial animals). Whatever was the number of each kind that was created, we who accept the Bible record as true history have in the Deluge a new starting place for the animal kingdom in which two of every species was the basis.

No one who has pondered carefully the evidence presented in Professor George McCready Price's *New Geology*, and has read the many flood traditions found in every nation on the face of the earth, has reason for doubting the fact of the universal Deluge pictured in the Bible. How long ago it occurred we do not know. That it was only 2500 years or so before Christ as set forth in Usher's *Chronology* the writer does not believe, for in his opinion the chronologies of the Bible were intended to teach *lines* of descent and not *lengths* of descent. There is nothing to forbid putting the Deluge at ten thousand or even more B.C. But that it actually occurred on the universal scale as described in the Bible the writer firmly believes. Consequently he believes that at that time the animal kingdom received a new start on the earth, that out of the ark by two and two came those living things that today are found in every nook and corner of the globe.

It is significant that even the evolutionists assume certain "centers" of distribution. The region of Mongolia is the special center that has been selected, as we know from the widely heralded deeds of egg-collector Roy Chap-

man Andrews and the books of his colleague, Henry Fairfield Osborn. We wonder if these men did not, after all, get the idea from the Bible that Asia was the proper center, in view of the fact that the ark grounded in south belief in Asia as a center, then evolutionists of Asia. If no other evidence is a basis of their and creationists have at least something in common.

How, now, shall we imagine that the dispersal of animals took place so as to account for the present distribution? Before that question is answered, it will be well to consider what is now known as to how plants and animals vary in heredity. Thanks to the Austrian Monk, Gregor Mendell, we now know that plants and animals do not vary in an aimless, slipshod, hit-and-miss fashion, but according to definite fixed laws, laws as beautiful and orderly as are those of chemistry and physics. Mendelism has taught us that certain features of plants and animals, man included, are units and that they are passed along in the seed from parent to offspring and on from generation to generation as units. These units may be concealed in the germs of many generations, when suddenly a fortunate cross between two varieties of the species will bring them out. Shortness of hair in guineapigs is such a unit. Longness of hair is another unit. A guineapig can have only short hair or long hair. It cannot have both. Smoothness of hair in the guineapig is a unit, roughness of hair is another unit. A guineapig can have only rough hair or smooth hair. He cannot have both. Thousands and thousands of these units in plants and animals might be enumerated, if there were space, for the simple reason that Mendelism has established that all variations in heredity are nothing but new combinations of these units—in guineapigs rough hair combined with black color or rough hair combined with white color, etc. A cross between a pure white guineapig and a pure black one produces hybrids that are all black. The black unit dominates and conceals the white. The white has disappeared, but it is there, and appears in the next generation when the hybrids are crossed, for their offspring are invariably in the proportion of three blacks to one white. A cross between a white, smooth guineapig and a black, rough guineapig produces hybrids that are all black and rough. But in the next generation the whiteness and smoothness re-appear in the proportion of 9 rough black, 3 rough white, 3 smooth black, and 1 smooth white. A cross between a white, smooth, long-haired guineapig and a black, rough, shorthaired

guineapig produces a hybrid that is black, rough, and short-haired, out of which comes according to law various new combinations of those units in the proportion of 27 of one kind, 9 of another, 9 of another, 9 of another, 3 of another, 3 of another, 3 of another, and 1 of another. The more units that the parents contain, the more possible combinations there are, and the greater variety of shapes, colors, etc., among the offspring.

It is interesting to consider that proper selection of the mates that went by two and two into the ark would produce very great variations in the descendants of those pairs, while improper selection of mates would produce little or no variation in the descendants. We believe the hand of God was in the selection.

To understand this subject the reader will have to turn to a book on Mendelism. He will be amply repaid for doing so. Suffice it to say here that experimental breeding has proved that most natural species have great possibilities of variation. Morgan, of Columbia University, has produced over 120 different varieties of fruit-flies from one single set of parents. The dog may vary in heredity, following Mendelian principles, into such widely separated forms as the poodle and the Newfoundland, with all the range between that can be seen in any dog show. It seems that the wolf, the jackall, and the coyote also belong in the natural species, "dog," since they can readily cross breed and produce fertile offspring with the dog. But there is a limit to variation in species. Around a natural species there is an invisible line set by God inside of which there may be considerable variation, but outside of which variation cannot go. However much dogs will cross breed and produce odd shapes and colors and habits, they are never anything but *dogs*.

With this power of variation given to each natural species by the Creator, we may proceed to the problem of the present distribution of the animals of the earth. Two by two they came from the ark—unless, of course, they had reproduced in the ark, and became more numerous. As the species multiplied, they spread, and as they spread, they varied. Whereas two of a species came from the ark, it was not many hundreds of years before twenty or thirty or even fifty varieties of each kind were in existence, and were ever crossing within themselves and bringing forth new varieties. We should, the writer believes, disabuse our minds of the idea that two of every variety known today were in the ark—

two fox-terriers, two bulldogs, two coyotes, two timber wolves, etc. Rather, we should believe that two of the canine species were in the ark, out of which by Mendelian variation all varieties of dogs, including the wolves and the coyotes have come. When this matter is carefully considered, we can see how the housing problem in the ark (which, however, in any case has never been a real problem) ceases to be a difficulty.

As multiplication and variation kept taking place, and vast numbers of animals were being produced, natural selection began its operation. Variations that were disadvantageous like white coats of rabbit or white coats of squirrels whose color made them conspicuous to their enemies tended to disappear out in the wilds, and advantageous variations like the gray, protective color of most of our wild animals—rabbits, squirrels, deer, etc., became common. This gray color, called *agouti* by geneticists, is a dominant Mendelian unit character. Color, however, was not the only thing that was of advantage. Length and thickness of hair are also Mendelian features. In the multitudes of forms that were being produced within species, some received a warm coat, others a cold coat. In the north those with a warm coat survived and continued to spread. In the south those with a cool coat. This accounts for the fact that the short-haired, native hump-backed cow of India, the Zebu, is found near the equator, while its brother, the buffalo, is found in the temperate zones, its heavier-haired brother, the Yak, a little further north, and the Muskhox on the ice sheets of the far north. All cattle are one natural species. The Buffalo and our domestic cattle breed readily together.

Nor would this sort of process be all that would cause the species to spread and vary in different regions. It is a peculiar thing, but a fact, as Bateson has found, that trotting and pacing in horses are two unit characters. A pure trotter and a pure pacer crossed produce only hybrids that trot, and these hybrids produce three trotters to one pacer. Pacing goes best on a smooth road, trotting on rough ground.

It is also definitely known that certain temperaments in animals are Mendelian units. It is probable, in view of the fact that certain creatures cannot be tamed, that wildness in animals is one unit character and tameness another, which would account for the fact that some of the dog family are wolves and coyotes while others are friends of man.

Thus we might go on enumerating how by the inheritance of different unit characters of size, shape, color, texture of hair, temperament, etc., animals and birds and insects have varied on down through the centuries, certain variations finding one locality suitable for their existence, other variations finding other localities suitable.

We mentioned the fact that in the Princeton Museum numerous song sparrows, differing slightly from each other, yet all essentially alike and comprising one natural species, are spread along the western part of the American continent, and how this is pointed to as a proof of evolution. But on the creation basis it is easy to see how this has come about. In the dispersal of the song sparrow one variety has found one locality suitable, another another. They all, however, came originally from one set of parents, and by careful selection could be resolved back into the same parent form. There are in America and Europe 20 to 30 different varieties of squirrels, differing from one another in various respects, but they have all doubtless come from a common pair.

There are also in the world twenty or more varieties of hogs, ranging from the domestic hogs through the wild boars and wart hogs of other continents. They are called separate species by the systematists, but are said on good authority to breed freely with one another, and are, therefore likely to be one natural species descended from common ancestors.

From 40 to 50 breeds of cats are known, ranging in size from the house-cat, the "tiger, in the house" as he has been called, up through the angora, the wild-cats, the lynx, ocelots, jaguars, cougars, leopards, tigers and lions. There is reason to believe that they are all descended from a common pair, because practically nothing distinguishes them except their size, and there is no greater disparity in that than there is between the tiny poodle on miladies' lap and the giant mastiff. Those cats that are of fairly even size cross readily with one another. Domestic cats that run wild cross readily with the somewhat larger wild-cats. In the Zoological Museum of Madison, Wisconsin, the writer has seen a cross between a Leopard and a Jaguar, a very beautiful, healthy animal, larger than either of its parents. In European Museums several litters of "kittens" have been produced from crosses between the lion and the tiger. These widely scattered varieties, found today on every continent except Australia, were in all probability

contained potentially in the pair of "cats" that came out of the ark.

And how about the blind fish, crabs, etc., in caves? Did they become sightless by living there or not? Morgan, a famous evolutionist, scoffs at the idea, because in his fruit-fly cultures he produced "eyeless" flies in glass milk-bottles out of "seeing" parents. He has proved eyelessness to be a unit of Mendelian character, just as truly as whiteness or roughness of hair. "Eyeless" animals (we put the word in quotation marks because the creatures are not entirely eyeless) are simple variations that occur out in the open. It is easy to see how certain eyeless varieties of crabs, fish, etc., occurring out in the open water, might accidentally drift in the egg form into these caves, and, finding a happy place to live, continue to survive in very adaptable surroundings. On this point we might quote Castle (*Genetics and Eugenics*, p.40), where he says that students of heredity now "hold that the animals which have taken to living in caves have been driven to this course by the fact that their eyes are blind."

It is not necessary to suppose that all plants and animals have reached their present geographical positions only by natural distribution. Doubtless in the age after the Deluge, Asia and the American continent had a land connection at Alaska. Australia and India may also have been connected through what are now the islands of the Malay Archipelago. Thus the spread of living things may have been entirely natural.

But man has been going back and forth between continents for centuries, and has introduced numerous forms into places where they had not gone by themselves. Rats, which were not in America before Columbus, were brought from Europe. The English sparrow was brought to this country only 75 years ago to kill the Gypsy moth, and has become so common as to be a pest. When the English went to Australia, they found no rabbits there. They therefore imported some from their own land for hunting. But the rabbits multiplied so rapidly that they became a serious menace to the Australian cattle industry. The Primrose was introduced into Australia from England. It escaped from the gardens and grew so luxuriantly that it becomes taller than a man's head and is now a pernicious weed.

New Zealand once had no blackberry. Years ago the ordinary blackberry was planted there. Today thousands upon thousands of acres are waste because of the dense brambles of blackberry bushes that cover them. The

horse did not come to America of itself. It was imported by man. Some domestic horses escaped and soon the western plains had many roving herds of wild horses, some of which still survive.

One wonders why, if evolution is the only correct explanation of the origin and present distribution of plants and animals, some of these organisms did not originate by themselves in the regions where they thrive so wonderfully, long before it was necessary for man to put them there.

Of course, we are especially interested in man and his distribution over the earth. It is surprising how often we find, in the minds of those who are heartily opposed to the theory of evolution, the idea that the dark races are dark because they have lived so long in the burning sun, while the white races are light because they have lived so many generations up near the snow where the sun has less power. To admit this, which would imply the inheritance of acquired characters, is to admit just what the evolutionists have long been hoping could be proven. But it is the other way round. Mankind has also had great powers of variation. In the dispersal after Babel, those that had dark, heavily pigmented skins, such as the negroes have today, went south, for they liked and could endure the hot sun. Those with light, unpigmented skins went north. On this point also we might quote Castle, who, by the way, is an avowed evolutionist, and is not concerned about upholding the Bible:

"The darkest races are those which live where the sunlight is strongest and the skies are clear; the fairest races live where the sun's rays are less intense and the skies are often overcast. This signifies to the Lamarckian that the effect of the sun's rays on the human skin are inherited; but to the selectionist it means only that men may vary in depth of pigmentation, and that each race has migrated to that climate which it is best fitted to endure."

Thus it appears that the Bible has a rational, satisfactory explanation of the geographical distribution of plants and animals. The Bible does not so much as hint that the birds and animals on the Galapagos Islands, or any other Island, were created there. If "by flight, on and in logs," as Darwin said, the creatures on those islands have come from the nearby continent, we can only say that such is to be expected on the Biblical hypothesis. And simple, natural differences in their structures is readily explainable on the basis of the created power of variation that all natural species seem to possess.

A Great American General

A Reminiscence of General Howard

By Dyson Hague, D.D., Toronto, Canada



It is fifteen or sixteen years since I saw General Howard for the first and last time. I was rector of the Memorial Church, London, Ontario, then, and he had come at the invitation of the Y. M. C. A. to lecture on Abraham Lincoln, and they had asked me to have him as our guest at the rectory.

I shall never forget him. Erect, strong-faced, one-armed, the remnant of his right arm hanging helpless in his sleeve, white-haired, clear-voiced, with merry smile and firm mouth, the great American war veteran, the last survivor of the thirty-one generals of the American war, General Howard seemed from the moment one first caught sight of him to be an impressive and distinguished personality. He was the last of that great company of illustrious American generals. General Grant, General McLellan, General Sheridan, General Hooper, General Longstreet, General Rosecrans, General Thomas, General Logan, General Slocum, and of the great southern leaders, General Lee and General Stonewall Jackson. These great names have passed away, many of them so long since that their names seem only memories to the present generation. Even in 1910 none of them remained but the fine old octogenarian veteran, General Howard, who from the time he became, in 1862, Brigadier-General of the United States Army, held a name as unstained as it was distinguished.

"You have fought, sir," said President Cleveland as he presented to him his congratulations upon retirement, "You have fought, sir, in forty-three battles." But if his name and fame are great today as a warrior and a general in the army, his character was his chiefest distinction. General Howard was a Christian man. He was a Christian in the war, and was never ashamed to let his flag fly. He was known as a Christian, and honored as a Christian. A fine story is told about him, that I suppose is authentic. It is said that on the night before the great review in Washington at the close of the Civil War, General Sherman told him that on account of military changes, though he was entitled to the place he was going to give it to another general, and he said, "Howard, you are a Christian and I

know you will give it to another without demur." Somehow or another, that old war veteran, General Sherman, knew that a man who belonged to Christ would be willing to take second place. And he did; and General Sherman honored General Howard all the more. For when the grand review took place on the following morning, he told him to ride at his side, and so on that great day General Howard rode side by side with General Sherman.

When you saw General Howard you could not fail to feel what a fine thing it is to be a Christian. Even when he was in his eightieth year he was as hale and hearty as a man in middle life, and his ambition was as strenuous, and his voice as strong, as that of many a youth. He was a happy Christian. He lived the Christian life, and he talked about Christ in such a natural way. His heart was as tender as that of a little child. One felt as he talked to General Howard that the bravest truly are the gentlest.

He came to Canada, as I said, to speak to the Y. M. C. A. But before he went down to the meeting, he kindly came to speak to my boys and girls in the Memorial Church Sunday School. It was a never-to-be-forgotten sight—the old General, with his armless sleeve, speaking so lovingly and kindly, and with such a manly ring in his voice. He told them a story that was most interesting. He said that in the old war days he had a boy in his service whose name was Willie, but the men used to call him Bony. He was in his tent one day, when he heard this boy using some most blasphemous language, and swearing violently. Calling his man-servant, he said to him, "John, tell Bony to come into my tent." So presently Bony came in. "Put some water into that basin, John, and get some soap," said the General. John filled the basin with water. "Now make a strong lather," said the General. And he made a strong lather. "Now wash Bony's mouth out," said the General. And the man, accustomed to the word of command, did as he was bid, and Bony's mouth was washed out with soap. "Do it again," said the General, and he washed it out again. "Now do it a third time," and for the third time Bony's mouth was lathered. "Now, Bony," said the General, turning to the boy, "He that made the ear, can He not hear, and

He that made the eye, can He not see? God sees and hears you all the time, and I happened to hear you this time using bad language. Now I have washed your mouth out, so don't do it again." "And," said the General, "I don't think he ever did." I could not help thinking, as I heard that story from General Howard, that I wished the mouths of some men and boys were not only washed with soap, but with the cleansing of the Holy Spirit, and the blood of Christ.

The old general's last words to the Sunday school scholars were these: "I am an old man now, but I want to say this to you, boys and girls: there is nothing so grand in life—it's the finest thing on earth—for a boy or girl to decide for Christ when young."

These were almost his last words on earth, certainly his last words to boys and girls of my Sunday school, and also to the boys and girls of any Sunday school. For that night he felt a strange and sudden call to go home to Burlington, in Vermont. On arriving at his house he was suddenly taken with a spell of heart failure, and he never spoke again. He did not die. He simply passed on to live the larger life with Christ; and our memory of old General Howard is that of a happy, joyous strong Christian man, a good and true soldier of Jesus Christ, of whom we might truly say:

"Here is a soldier whom all may applaud,
Who fought many battles at home and abroad,
But the fiercest encounter he ever was in
Was the conquest of self, in the battle of sin."

In whose Image was Man made. God's or an Ape's?

By Professor George McCready Price, A.M., College View, Nebraska



APPARENTLY the chief employment of some modern scientists who are very much in the public eye, is devising and broadcasting reasons for believing what they want to believe about the animal origin of man. They seem to work overtime in proclaiming to the world that their faith in the established creed of evolution is still unshaken, in spite of the many multiplying modern discoveries in biology and geology showing that this creed is mostly blunders and buncombe and less than one per cent actual fact. Science has become almost a hallowed name in the eyes of many people, because of the amazing things in mechanics, in chemistry, in surgery, in preventive medicine, and in a hundred other fields, which it has accomplished. Accordingly the easiest way to fool the public is to have the idea broadcasted through all the public prints that all scientists are now agreed that man was not created in the image of God, but in the image of an ape. But in the light of what is now being thus proclaimed, one is driven to say, Oh Science, what fooleries are taught in thy name! What lies are being foisted on the confiding public under the ægis of thy protection!

If the reader considers these remarks harsh and unjust, let us study briefly a few recent pronouncements.

At the last annual meeting of the American

Association for the Advancement of Science, held at Boston, December, 1922, three men undertook to speak for this Association regarding this subject of the animal origin of man. These three men were Henry Fairfield Osborn, Edwin Grant Conklin, and Charles B. Davenport. And a part of the pronouncement which they gave to the press bureaus in the name of the Association is as follows:

"The Council of the Association affirms that the evidences in favor of the evolution of man are sufficient to convince every scientist of note in the world, and that these evidences are increasing in number and importance every year."

Who Are "Scientists of Note"?

The bigotry and bias shown in this statement almost passes belief. How is it possible for three men to get together in a back room and give out to the newspapers a statement like this, in the name of this great Association of scientists, and thus practically besmirch the good name of the hundreds of members of this Association who indignantly repudiate this whole doctrine? "Every scientist of note," indeed! What is it that entitles one to such a designation? If it is actual achievement, instead of mere clever rhetoric, what about Howard A. Kelly, M.D., LL.D., etc., Professor of Gynecology, Johns Hopkins University? He is a member of about all of the leading medical societies in this country and

in Europe; and, if one is to judge by actual achievement, has done ten times as much for the actual good of humanity as all three of these self-styled spokesmen of the A. A. A. S. And yet these precious "evidences" of the animal origin of man have never proved sufficient to convince Dr. Kelly.

Take another man, Dr. Newton Evans, who had acquired a national reputation as a pathologist before he became president of Loma Linda Medical College, California, in 1914. You will find his name in "Who's Who in America" and in "American Men of Science;" and if his admirable record as President of this "A" Class Medical College does not entitle him to being classed as a "scientist of note," I should like to know on what basis Osborn, Conklin, and Davenport make their rating.

I could prolong the list almost indefinitely. I could name heads of college departments in embryology, biology, chemistry, physics, and astronomy, men who have for years been members in good and regular standing in this same American Association for the Advancement of Science, in the name of which this sweeping claim is made; and yet these men, with many college presidents scattered all over America, indignantly repudiate this doctrine of the ape-origin of man.

This Statement is False

What then are we to say regarding this statement that "every scientist of note in the world" has become convinced of the evolutionary origin of man? Is it the calm, unprejudiced statement of actual truth which we naturally expect from well-known scientists when dealing with matters of actual fact, and not opinion? Or is it a partisan statement that is little short of a libel on the good name of hundreds of scholarly and accomplished scientists scattered all over the globe? One thing is absolutely certain; *this statement is not true*. It is just cheap propaganda stuff, with complete disregard of the actual facts. If the statement had been that by the arrogant, domineering, magnavox methods of the evolutionists in official places, they had succeeded in bull-doing the majority of the professional scientists into acknowledging belief in the doctrine of evolution, I could readily assent to it; but the statement by these three men in the name of the American Association for the Advancement of Science is *not true*.

Very similar language is used by Vernon

Kellogg, Secretary of the National Research Council, in an article in *The New Republic*, April 11, 1923. The article is entitled, "Where Evolution Stands To-day," and in it Professor Kellogg says:

"I do not know of a single living biologist of high repute—and I do not determine repute on a required basis of belief in evolution—who does not believe in evolution as a proved part of scientific knowledge."

However, if the reader will carefully note the language here employed, he will see some loopholes in it which may permit of its being technically true. First, it is confined to "living" *biologists* "of high repute." Second, it has the further saving clause, "I do not know." Clearly, it is entirely possible that Dr. Kellogg does not personally know any of the many scientists (some of whom are biologists) who do not believe in organic evolution. So we may let this statement of Professor Kellogg's pass as possibly true; though its implied meaning is just as false and misleading as the similar statement in the name of the American Association for the Advancement of Science.

But let us return to the broadcasted statement in the name of the A. A. A. S. Here it was prominently stated that this Association is one of the largest scientific bodies in the world, with a membership of more than 11,000 persons. And according to the wording of the statement it would *seem to be the design* to affirm that the entire body of these 11,000 members is behind all of the statements embodied in this formal pronouncement of the "Council." For it is explicitly stated that this "formal action" was taken "in order that there may be no ground for misunderstanding of the attitude of the Association." (Italics mine).

No Formal Vote Taken

A personal friend of mine, who is himself a scientific writer of no mean attainments and whose articles often appear in the *Scientific American* and other technical journals, undertook to bring out the exact facts behind all this bluffing; and he began by asking through one of the New York papers whether or not all of these 11,000 members ever had a chance to vote on this question, and if not, why was the above language used, which would seem to place the entire membership behind the formal statement? My friend wrote under the pseudonym of "Q. M. Zwypunly;" and his question elicited the answer of Dr. Charles

B. Davenport, one of the three who signed the statement, that no formal vote was taken, for this could only be taken by mail, and "this would have delayed matters a long while," he said; and besides, "it would have been pretty expensive." But he claimed that the elected representatives of the membership had a right to pass a formal vote in the name of the membership. "Mr. Zwypunly" pressed the matter through several letters in the *New York Sun*; and clearly brought out the fact that this report, which was formally given out in the name of the Association, is sadly lacking in the proper qualifications which would entitle it to be received by the public as the calmly reasoned opinion of the membership of this Association. I shall quote from his final letter on this subject, in the *Sun* of March 1, 1923, which was as follows:

Thirty-two Scientists Decide

"In the early part of 1922 the Executive Committee of the Council [of the A. A. A. S.] appointed the special committee to report on the status of evolution. Each and all of the appointees were at that time persons who had already committed themselves in published matter as devotees of the thing whose status they were to investigate and report. And so the three evolutionists report upon evolution. And their report is favorable!

"The Council has 126 members and perhaps 129 votes. At the Boston meeting less than one half of the number appeared. At the meeting on Tuesday, December 26, when the report of the subcommittee was adopted, there were present *twenty-nine persons* (*Science*, page 97). The report of the subcommittee was, it appears, read to the less than twenty-five per cent of the membership of the Council and adopted without dissent. There is no indication that these persons, with the exception of the subcommittee itself, had any adequate time or opportunity to weigh the several statements, one of a comparative character being in fact next to silly. However, counting the twenty-nine and the three members of the subcommittee, we have thirty-two. We have thus, on the basis of a total Association membership, the ascertained favorable opinion on the pronouncement of less than three tenths of one per cent of the Association's total roll. Clearly, the pronouncement is not entitled to be regarded as the views of the Association as a whole. Considering the pronouncement with reference to the Council itself, the twenty-nine assenting

members represent only a modest fraction of this Council—less than one fourth."

And it is by such devious methods as these that the advocates of the evolution doctrine seek to befool and bulldoze the public into thinking that all intelligent people in this year 1923 have accepted the theory of the animal origin of man.

Intelligent Doubters of Evolution

The game is bluff; and not a very candid or honest bluff, either. Moreover, some very intelligent people all over the country are getting their eyes opened, and think they have been fooled about long enough. Two examples will illustrate the matter.

Recently in a California paper appeared a letter from Dr. G. Campbell Morgan, the noted evangelist and theologian, to the effect that he had formerly thought there must be something in the general doctrine of organic evolution: he had never believed in it as applicable to man, but had thought from the strong claims of the evolutionists that there must be something to the theory when applied to animals and plants. But the reading of two books had led Dr. Morgan to change his mind, one of them being "Q. E. D., or New Light on the Doctrine of Creation," by Price; the other being "God—or Gorilla," by McCann.

The case of Dr. Howard Agnew Johnston, President of the Chicago Church Federation, is quite similar. In his latest book, "Scientific Christian Thinking for Young People" (Geo. H. Doran Co., New York: 1922), he gives some of the recent scientific discoveries as brought out in "Q. E. D.," and in other books by the same author; and tells why he also had been led to change his mind. He says: "For some years the author accepted the theory of evolution as probably the correct statement of the method which the Creator had adopted in creation" (p. 53). But a conversation with Dr. William Carruthers, Curator of the Botanical Department of the British Museum, in which the latter said he felt sure that within a few decades Agassiz would be vindicated for having repudiated the doctrine of evolution, had led Dr. Johnston to study anew the actual facts regarding this subject; with the results mentioned above.

These two cases are typical of hundreds all over the land. Doubtless the magnavox evolutionists will sneer at the names of Morgan and Johnston, as not being specialists in biology, embryology, or genetics. No; they

are not specialists in these narrow fields; they are only men who have specialized for the greater part of a lifetime in logic and the rules of evidence. Moreover, they are believers in the Bible; and this also is decidedly against them in the eyes of the evolutionists. Be it

so. But again I say, that the game of these evolutionists is mere bluff; and the time has come when some very intelligent men all over the land are beginning to call their bluff. You can't fool all the people all the time.

Alleged Discrepancies of the Bible

By William H. Bates, D.D., Greeley, Colorado

Chapter XIV



So they came together this evening Fred Leges had a very sober and thoughtful look. When the group had settled down for study, Fred said: "There is something weighing heavily upon my mind. What it is may be seen in the antithesis, not to say antagonism between the two texts:"

Matt. 6:9, "Our Father which art in heaven."

John 8:4, "Ye are of your father, the Devil."

He went on: "I have become considerably 'fussed up,' hearing and reading so much of the voluminous current output about the Fatherhood of God and the Brotherhood of Man. What I am most concerned about is the content of the term 'fatherhood,' for, knowing that, the brotherhood idea will take care of itself. I have here some quotations in regard to the Universal Fatherhood of God, in which there is plethora of assertion and paucity of proof; i.e. to say, not one of these gentlemen backs his statements by any appeal to the Word of God. We"—he glanced significantly from Miss Rysen and George Argent to the pastor—"have had it pretty thoroughly ingrained into us here that we must listen 'To the law and to the testimony; if they speak not according to the Word, it is because there is no light in them' (Isa. 8:20). I somehow have the feeling that what I have to present lacks Scripture support, to say nothing of the confirmation of the observed facts of human nature and life; and so I bring it up to-night. If our pastor can elucidate this subject, make it luminous with Scripture and accordant with facts observed, I shall be immensely glad."

"Well, Fred," returned the pastor, smiling, "you are proffering me a pretty big task, perhaps more than I can accomplish; but then, I am very willing to do what I can. Let us first have your excerpts." The following was presented:

"And now let me say what was said in the Council, only more deliberately and with a still deeper conviction of its truth, that the one central, inclusive, fundamental fact on which the Kingdom of Heaven is builded is the Fatherhood of God,—the fact that God is the Father of all men, not of some men; that He is their Father, not figuratively but really, the statements implying other relations being figurative; that we become His children not when we are converted, but when we are born" (Dr. Washington Gladden in an article in *The Congregationalist*).

"Man is the child of God by nature." "Surely we cannot be wrong if we say positively that to Christ himself the truth that man was God's child by nature was the great fact of man's existence; and the desire that man might be God's child in reality was the motive of His own life and work" (*Life of Philips Brooks*, vol. II., pp. 220, 221).

"Jesus taught that Deity was to be interpreted in terms of Fatherhood;" "God is the Father, not of a limited number, but of all that dwell upon the earth" (Rev. Amory H. Bradford, D.D., in *The Ascent of the Soul*).

"There are two great truths which Christ taught and which the world does not this day understand and appreciate. The first is, 'We are the sons of God.' When I first began to preach, I made the common mistake of telling people that they must be reborn before they could become the children of God. I have since realized the truth that we are all God's sons, not from a rebirth, or regeneration, but we have always been so, and shall always be the children of God" (Rev. Dr. W. S. Rainsford, rector of St. George's church in New York City, as reported in the *New York Tribune*, Jan. 27, 1902).

"Third, somewhere and somehow, let every celebration of the Fourth of July rub into the daily lives of the people the important truth which in the last one hundred years had been revealed to their ecclesiastical leaders—namely, that none of them were born for hell, that

all of them are born children of God, able to enter into His work and go about His business. The new world—the world of America in 1901 and 1912 and 1923 and 1934, and so on to the end of the century—is a world in which men and women know that they share the divine nature if they will" (Edward Everett Hale's Independence Day article in *The Independent*, July 3, 1903).

"Here is the Universal Fatherhood of God enounced explicitly enough," commented the pastor; "there is no mistaking what these brethren mean. But let us 'To the law and to the testimony' as is our wont."

He continued: "God the Father, not of some men, but of all men (Gladden); God the Father of all that dwell upon the earth (Bradford); all of them are born the children of God (Hale),—when Christ certainly says of *some* of them, 'Ye are of your father the devil' (John 8:44) and when Holy Writ says 'the wicked are estranged from the womb; they go astray as soon as they be born, speaking lies' (Ps. 58:3), there being 'none righteous, no, not one' (Rom. 3:10). Truly 'the children of the devil' (1 John 3:10). Man the child of God by nature (Brooks), when the Holy Ghost saith that all are 'by nature the children of wrath' (Eph. 2:3). A mistake to tell the people that they must be reborn before they can become the children of God (Rainsford), when Christ says with the emphasis of His solemnly repeated 'verily': 'Except a man [Gr. *tis*, the indefinite pronoun, *any one*] be born again he cannot see the kingdom of God' (John 3:3); 'he cannot enter into the Kingdom of God' (John 3:5); 'ye must be born again' (John 3:7)."

As the pastor paused, Leges interposed: "I hardly see how the assertions of these gentlemen could be more categorically and explicitly negated than by the Scriptures you have adduced. If you will pardon me—you know the training of us lawyers incites us to scrutinize the *terms* in which ideas are couched, and to discover, if may be, in their expression any logical incoherence or inconsistency. Just look: 'That man *might be* God's child in reality' when man *is* 'God's child by nature' (Brooks); *i.e.* that a man might become what he already is! And Dr. Hale has it 'that they share the divine nature *if they will*,' when they 'are born children of God' already, which must be before they have any will about it! That strikes me as decidedly *wobbly* either in thought or expression—or both! But a young legal sprig should not presume to criticize dis-

tinguished grave and reverend dominies! Forgive, forgive me."

After the laughter which Fred's humble (?) penitence excited had subsided, the pastor resumed: "Of course all we can know respecting the Fatherhood of God is what the Scriptures teach. The term, in the quotations Fred has read, is evidently intended, as to content, to cover the whole domain in which fatherhood has play. It must therefore necessarily involve salvation, for surely a true son of the Father cannot be lost."

He continued: "Turning to the Scriptures, we find there is Fatherhood and fatherhood. We must therefore discriminate."

"Consulting the Oracles," he added, "we find that the first time a fatherhood idea, with respect to God, appears in the Old Testament is in Ex. 4:22, 'Israel is my son, even my first-born.' We have it also in Deut. 14:1, 'Ye are the sons of Jehovah your God'; and in Deut. 32:6, 'Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee?' It is also in Hosea 11:1, 'When Israel was a child, then I loved him, and called my son out of Egypt'; in Isa. 63:16, 'Doubtless thou art our father though Abraham be ignorant of us, and Israel acknowledge us not. Thou, Lord, art our father and our redeemer'; and in Jer. 31:9, 'I am a father to Israel, and Ephraim is my first-born.' There are other kindred passages."

"Now," said he, "the all-important thing to know is, what is the content of the Old Testament idea of God's fatherhood. Let me give you the following:"

"Says Prof. George B. Stevens, of Yale, in his *The Theology of the New Testament*: 'In the Old Testament God's fatherhood designates a special relation which he sustains to the Jewish people.' . . . It 'denotes his gracious interest in the nation and the providential care which he exercises over it in making it the vehicle of his revelation and in preparing it to be his agent in ushering in the Messiah' (p. 67)."

"Says that erudite scholar, Prof. Theodore W. Hopkins, formerly incumbent of the chair of church history in the Chicago and Auburn theological seminaries: 'The doctrine of the Fatherhood of God, in the proper sense of the word, is not taught in the Old Testament. The only thing that scholarship can successfully maintain is the inculcation there of a doctrine of national and representative fatherhood on the part of Deity. The individual

Fatherhood of God was unknown to ancient Israel.'

"Says Dr. Charles Hodge in his *Commentary on Romans*, p. 470: 'That of the former [*i.e.* the sonship of the Israelites] was in itself, and as common to all the Jews, only the peculiar relation which they sustained to God as partakers of the blessings of the theocracy.'

"Oehler, in his *Old Testament Theology*, says that the Fatherhood of God in the Old Testament 'denotes the relation of love and moral communion in which Jehovah has placed himself to Israel. This relation is quite unique: Jehovah is only the Father of the chosen people, not the Father of other nations' (p. 178). 'It is only the body of the covenant people that have the name "sons of God," and the Israelite has a share in the God-sonship only in virtue of being incorporated into this body. The individual personal sonship of God did not appear until later in the theocratic kingdom' (p. 179)."

"Thus it appears," said the pastor, "that the idea of the universal Fatherhood of God, as contained in the quotations made, is utterly unknown to the Old Testament."

After a moment's pause he went on: "We must now turn to the New Testament. Happily we can be spared the necessity of examining the New Testament passages bearing upon the subject, by availing ourselves of the results of the work of Prof. Charles M. Mead, of the Congregational theological seminary at Hartford, Conn., in his article on 'The Fatherhood of God' in *The American Journal of Theology* for July, 1897. He takes up every passage, and it really seems as though he has closed the question for all time, there being nothing further to be said."

"Dr. Mead says," the pastor continued: "The gospels, therefore, and particularly the words of Christ as recorded there, present not a single declaration to the effect that all men are the children of God. Wherever the conception is found, it clearly and unmistakably is limited to a portion of mankind. If, now, we turn to the other books, the result will be essentially the same (pp. 593-4). Then, going through the books following the gospels, he says: 'If we are to find the doctrine of the universal sonship of men taught in the New Testament, we must find it in this utterance of Paul [Acts 17:28,29, 'For we are also his offspring,' etc.]; for it appears, as the result of an exhaustive examination of the passages in point, that the doctrine can by no stretch of honest and intelligent exegesis be found

here, too, as in reference to the universal *di-anywhere* else. Accordingly it turns out that *vine* Fatherhood, it is not Christ, as is so often and emphatically asserted, who champions the doctrine; it is found, if found at all, only in the teachings of the apostle' (p. 595)."

"My! but this is interesting!" exclaimed Fred; "and the contention is reduced to a pretty fine point!"

"Just so," said the pastor; "and since this one passage is therefore made the foundation of so great a superstructure, a consideration of it beyond that of Prof. Mead let me—I trust modestly—undertake."

He continued: "The word in Acts 17:28, translated 'offspring' is *genos*, and is used in the New Testament twenty-one times. It is translated *kind* five times; *kindred*, *offspring*, thrice each; *stock*, *nation*, *born*, twice each; *country*, *countrymen*, *generation*, *diversities*, once each. It is to be noted that it is never translated either 'sons' or 'children.' Indeed there is but one passage where it is even capable of being rendered 'son': 'I am the root and the *offspring* of David' Rev. 22:16), which may very well mean, as elsewhere, the stock or kindred of David, whether as son or other relative."

"In view of the different terms that translate *genos*," he added, "it requires but little discernment to see that Paul is speaking of a physical relation. Dr. John Watson (Ian McLaren), who is a strenuous contender for the universal Fatherhood of God, nevertheless feels compelled to say: 'When Jesus speaks of Fatherhood, it is almost a stupidity to explain that he is not thinking of any physical relation—the "offspring" of the heathen poets' (*Mind of the Master*, p. 262). If this be so, then, I submit, the foundation is removed, and the superstructure built upon it topples into ruins. *The doctrine of the Universal Fatherhood of God is therefore not taught in the New Testament: it has no basis in Scripture.*"

The trio could not restrain their exclamations of delight over what George called "the complete demonstration and compelling conviction of the error of the doctrine" in the quotations Fred had presented.

Fred, after a brief interval of knitting his brows as if in intense thoughtfulness, said: "After all, pastor, isn't the result arrived at, thus far, more negative than otherwise? You have shown us where this growingly popular doctrine of the Universal Fatherhood of God *isn't i.e.* it is not in the Bible and has no scriptural warrant whatever. But now

shouldn't we have an affirmative, *i.e.* an exposition of the true, Biblical idea of God's Fatherhood?"

"You are quite right," said the pastor," and I was about to proceed with the exposition, setting forth the scriptural concept of it. Understanding that, we should be kept from error both in regard to the fatherhood and sonship."

He resumed: "By common consent it is held that with respect to humanity, a father is a male human being who has begotten a child: he is not a father until the begetting. Paternity produces progeny, and there is no paternity until progeny is produced. And Scripture uses this human relationship to illustrate, interpret, define, the divine relationship. See: God has begotten a Son (Heb. 1:5,6), the uncreated, eternally-generated Word, who, in the beginning, was with God and was God (John 1:1). He is 'the first-born of every creature' (Col. 1:15). 'To as many as received Him, to them gave he power to become the sons of God, even to them which believe on his name, which were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God' (John 1:12,13); and so he becomes the first-begotten among many brethren' (Rom. 8:29).

"Now," he continued, "the only way to become a son is to be begotten such. The only way to become a *son of God* is to be *begotten of God*. 'Except a man [any one] be begotten from above, he cannot see the kingdom of God' (John 3:3); though Mr. Gladden would have him in the kingdom by his first and human begetting. That this divine begetting cannot be reduced to a figure, but is a fact, would seem indubitable from the circumstance that the word here rendered *begotten*, *gennaō*, is precisely the same as that rendered *begat* thirty-eight times in the first chapter of Matthew. By this divine begetting men become 'partakers of the divine nature' (2 Pet. 1:4). This divine begetting of humanity is re-generation."

"What cogent confirmation this exposition has," said the pastor, "may be seen in the following: Von Paul Werle, in his very able but quite skeptical work, *The Beginnings of Our Religion*, says: 'We are but servants of God by natural generation: sonship is first given us by regeneration in Christ.' Rev. W. H. Clagett, D.D., president of the Texas Presbyterian University, says: 'God is not the Father of the unsaved man. We are children of God by faith in Jesus Christ alone (Gal.

3:26). At the creation man was not born of God, but was created by Him. He was not a child of God, but a creature under the law of God. We do not become the sons of God until we are born of God.' Hodge, in his comment on Rom. 9:4, from which I have already quoted, goes on to say: 'The latter [*i.e.* the sonship of the believer], common to all the true children of God under any dispensation, is that relation in which we stand to God in virtue of regeneration.' Such is God's true Fatherhood, and such the true spiritual sonship, of humanity. This, then, is the Biblical concept: *God is Father, spiritual-ly, only as He begets, and they only are sons of God who are begotten, again, of God.*"

Miss Rysen, who had said nothing all the evening but had evidently been doing a good deal of thinking, remarked: "I think I see clearly not simply the negative aspect of this question which has been made so plain, but also the affirmative aspect of it. You"—turning to the pastor—"said at the outset that there is Fatherhood and fatherhood, and that discrimination should be made between them. Discriminations have been made, and we have seen the Biblical and therefore true idea of the Fatherhood of God, according to which He begets men anew spiritually, thus making them sons, children, of God, without which begetting they are not his children, but simply his creatures. I am indeed grateful for this clear teaching."

Said George Argent with a trace of embarrassment as he addressed the pastor: "When you said 'fatherhood and fatherhood,' I suppose you spelled the first with, and the second without, a capital F. I have no doubt now about the capital F part; but does that exhaust the subject? Isn't there something left over in fatherhood without the capital F, as applied to God, that we haven't seen yet?"

The pastor laughed: "Well, George, you youngsters seem to want to thresh out this subject to a 'frazzle,' if I may be permitted the use of a term sanctioned by distinguished authority, although no one seems to know just what it means; but it sounds well when one is trying to triturate a subject unto mortar-and-pestle comminution! But I see your point, and allow me to say I admire the penetration and persistence in evidence here to-night, as often before."

He went on: "The remaining part of the fatherhood idea as applied to God, whatever there is of it, will be found in St. Paul's appropriation from the heathen poet, Arotus,

of the concept of 'offspring.' When, how, did man become the offspring of God? We have the answer in Gen. 2:7, 'The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.' An account of the fact, but not of the method, of human origination, we have in the first chapter of Genesis: 'And God said, Let us make man in our image: in the image of God created he him' (vs. 26,27). Man was the last, the crowning work of creation. He was differentiated from other creatures which God had formed, by image-likeness to God. What this image-likeness consisted in, we are told in Col. 3:10 and in Eph. 4:24; 'And have put on the new man, which is renewed in *knowledge* after the image of him that created him.' 'And that ye put on the new man, which after God is created in *righteousness* and *true holiness*.' These two texts not only show us what the image-likeness to God is, but show us that man lost it; for he is to be 'renewed,' or made new, in that image-likeness. That is what man lost by sin, or, as we say, by the 'fall.' And, like the rest of creatures, he was to propagate after his kind. Now if, among all the mass of creatures, man, differentiated from the rest, lost that which differentiated him, it is plain that what was left of him must have stood in the same relation to God that the other creatures did. So whatever of God's fatherhood remained to him must be conceded to belong in common to all other creatures also."

Interposed Fred: "I don't see any possible getting away from *that!* Here is a fatherhood which beasts, birds, fishes, reptiles, mankind, all share in common. *I see it:* here is God's universal fatherhood, common fatherhood"—the pastor was nodding approval—"in which, however, [he was speaking slowly and gravely,] there is, strictly speaking, no paternity, but only creation."

"You have hit it precisely," warmly responded the pastor, "and what you have said leads to a distinction for which we are now ready, as accurate as it is Scriptural, and as Scriptural as it is accurate. It will clear up the theological haziness, impart steadiness to the (let me have your word, Fred) 'wobbling' incertitude, give spinal stamina to the invertebrate exegesis, of these gentlemen quoted, and of their confreres generally. Let the distinction be expressed in these two terms:

COMMON FATHERHOOD and GRACIOUS FATHERHOOD

The common fatherhood belongs, and extends, to all God's offspring, creatures, alike; the gracious Fatherhood belongs to God's administration of grace in the Gospel of His Son, Jesus Christ (Gal. 3:26), and extends to those, and only to those, who are spiritually begotten anew by Him, thus making them indeed sons, children, of God."

"And will this distinction take us through all the Bible?" inquired George.

"Yes," responded the pastor; "it will take us through all the Bible, and without any tripping, too, and it will fit all the facts in the case whether in nature or in grace."

"Fred," continued the pastor, "at the outset you said you were most concerned with the content of the term 'fatherhood,' knowing which, the brotherhood idea would take care of itself. How about that?"

"Oh, yes," replied Fred, "that's easy now, in view of your exposition. Fatherhood and sonship or brotherhood are correlative. Universal fatherhood carries with it universal brotherhood, and these must of course be in the same plane, which will be on the level of creaturehood. Common fatherhood yields common brotherhood. Gracious fatherhood carries with it brotherhood *in grace*, and since they only are brothers who have the same parent, then from the Christian point of view they only are brothers who have God for their parent, *i.e.* who have been begotten of God, *i.e.* who have been "born again," *i.e.* who have been regenerated by the Holy Spirit. My friends of the Agnostic Club, yes, and the minister who denies regeneration, and I, are brothers only as members of a common humanity, but not brothers in a Christian sense, *i.e.* if I am a Christian. Christians and non-Christians are not brethren religiously. This seems to me plain, and this truth must control me in the use of the term 'brother' henceforth."

Queried George, "What is the precise bearing of this upon the present movement in certain quarters to enlarge the membership of the Young Men's Christian Association so as to take in those who are not of the Christian profession?"

Fred, glancing at the pastor, said, "Pardon me, but I would like to answer that. The Y. M. C. A. has all mankind the object of its beneficent endeavor, as does the Church, and it is doing splendid work along very many lines, though most of it is not distinctively

Christian; but to take into membership unbelievers as co-ordinate and co-controlling factors, putting them on the same plane, would, in my judgment, violate the Scriptural principle of Christian brotherhood. Imagine the Church doing that! The logic of the situa-

tion, as well as consistency, would require the elimination of the word 'Christian,' for the organization would no longer be a Y. M. C. A., but a Y. M. A.—a Young Men's Association." The pastor did not show any signs of dissent.

Monkey Psychology

By W. Maslin Frysinger, D.D., Healdsburg, California



PROFESSOR WOLFGANG KOHLER, a German psychologist, has in training a family of nine chimpanzees under conditions which, he claims, have developed in some of them mentality equal to that of an eight-year-old child. He adduces the result of a number of experiments to show that they have reached this degree of reasoning power, one of their achievements being the fitting of blocks into holes.

We know children of but four years of age and less who can do the same. In fact, all of his conclusions are exaggerated.

The pet subject of his experiments is one he calls Sultan, and two things this animal has learned to do, he says, are demonstrations that he can reason from cause to effect. One of these is that when given two bamboo sticks he put them together so as to make one long stick to reach some fruit that had been put out of his reach.

The other is that he piled boxes one on another to reach fruit suspended far above him.

It is strange that this learned professor cannot see that such actions imply no more than sense-mentality, which in such cases resembles, but does not prove, reasoning power.

Take the first of these performances as an illustration. Here is what is said of it:

"Two short bamboo rods were given him, neither alone long enough to reach a banana outside the cage. He angled for it a long time, trying everything within his means. Once he held the two rods in one hand in a straight line, end to end, and stretched them out, but, of course, that made his reach no longer. Then, when he had given up trying, and was just playing about, he *happened* to fit one rod into the other, and it became one long stick. Immediately he reached for his banana and pulled it in."

He repeated this afterward whenever fruit was put out of reach and the sticks were given him. It is to be noted that human reason anticipated this action by giving him rods made to fit each other and that at a time when his senses were all alert to get possession of the

banana, that he made unreasoning use of them and then abandoned all attempts to use them; and it was not until *by accident* he united them that he again used them to reach the fruit.

Now, there is nothing in this implying more than sense-mentality, which, as John Burroughs says, consists in extraordinary powers of perception but none of conception. It is their keenness of perception which enables animals to adapt means to ends.

When fruit was placed out of reach of these animals, (sometimes, as Prof. Kohler admits, after withholding food till they were stimulated by necessity) they would use any accessible means to satisfy their hunger.

When the bamboo rods were given to Sultan, they were the only means available, and yet he failed to discover the utility of uniting them until accident revealed it.

So, when fruit was suspended at a height above him, and boxes were the only things left in the same apartment, he could do nothing save through sense suggestion. Animals are much more apt at measuring distance by the eye than man, and to pile the boxes one on another was simply an act of instinctive sense-mentality.

To repeat such acts until they become habitual is no evidence of reasoning but simply confirms what all naturalists know, that animal perception combined with memory will account for such repetition.

With all the accomplishments his trained simian pets exhibit, Prof. Kohler is compelled to admit that there are limits to their so-called mental powers which make it questionable whether they are such.

"It was extraordinary to see how sometimes they achieved, without any trouble, tasks one would have thought utterly beyond them, and then be completely stumped by what seemed mere A, B, C."

The piling of boxes on one another indicated something like human reason, but, often as they fell down, because not properly balanced, "none of them ever learned to make one of these towers secure."

If it was "seeing the connection" that led Sultan to join the two sticks so as to reach an object in front of him, it should surely have led him to place two boxes so firmly on one another as to reach an object above him; but here, too, he was helped only by accident.

The performances of these animals, which their master thinks show "amazing likenesses" between them and men, but prove the limited scope of their intelligence, while what they fail to do emphasizes these limitations. This professor looks upon their every act of self-help as an evidence that they "see the connection" between means and ends, but all such acts are performed only when their senses alone furnish a motive, as when they are tempted with food or their curiosity is aroused. Whenever their acts are disconnected from self-inspired motives they fail to show the least comprehension of any connection between means and ends. Thus,

"Sultan was once made to pick up all the banana skins strewn about the playground and put them in a basket. The next day, being started on the same job, he was very slow, and finally had to be forced to every movement, his arm bent, the skin put in his hand, the hand lifted to the basket, and so on."

He could not be taught the least conception of the end his master had in mind, to make him a scavenger.

Prof. Kohler has written a book designed to show that his experiments have brought out amazing likenesses between monkeys and men—up the scale, from savages, through primitive folk, children, the mentally deficient, to ourselves. But, after all he has done, results disprove his theory, for his learned apes, instead of showing any approach to human mentality, fall far below the sense-mentality of a number of other animals—the elephant, with its intelligent performance of tasks assigned it; the horse, showing a like degree of intelligence; the dog, trained to corral cattle or sheep; the fox, outwitting dog and man by his cunning; the beaver, manifesting an ingenuity in dam construction of involving principles of architecture which man must follow.

Indeed, the mental capacity of apes, compared even with that of birds building their nests, bees gathering and storing honey, spiders weaving their webs, or ants governing themselves in colonies, is reduced to such a minimum that one professing to be a scientist who proclaims this low instinctive adaptation of means to an end as an approach to human mentality, brings himself nearer to the ape than he brings the ape to man in general.

What a pity it is, as the physicist Millikan says, that men should give their time and talents to the attempt to prove what never can be proved.

The Alleged Discrepancy of First John

By J. Franklin Draper, D.D., Riceville, Iowa



HE solutions of alleged discrepancies of the Bible by Dr. Wm. H. Bates are certainly very interesting and helpful. I have followed them with much interest, and greatly appreciate the articles; but his solution in March issue, of the seeming contradiction on the sin question in the First Epistle of John seems to me inadequate and unacceptable, as it doubtless will to other true Methodists. I do not desire controversy, but it seems no more than proper that space be given for an explanation more acceptable to many, who find themselves unable to accept fully some points in the Doctor's theology.

I am greatly indebted for what I shall offer to a commentary entitled "Half Hours with St. John's Epistles" by Daniel Steele, D.D.

First let us note some important principles of interpretation. 1. Consideration should be given to the historical setting and the pur-

pose of the writer. 2. The laws of grammar and language should be recognized. 3. An author should not be made to contradict himself, nor the plain tenor of Scripture, for the Holy Spirit will not inspire contradictions.

Now, the historical setting and the purpose of the writer are most important points in interpreting this Epistle. The first part of the first chapter gives the purpose as primarily to prove Christ's humanity. This appears also in other places. 2:22, 23; 4:2, 3, 15; 5:1, 5, 6. A secondary purpose was to straighten them out on the sin question, though it would make little difference if it were considered the primary one as both are important and very vitally connected as will appear from a consideration of the historical setting. There was a philosophy, a form of Persian dualism, known as Gnosticism, which was widespread at the time John wrote. It probably came to be about as popular as modernism is today; and

many of them claimed to be Christians, and to have arrived at a higher revelation than ordinary orthodox Christians. They thought of themselves away beyond others. The arrogance of modernism is nothing new. They put great stress on knowledge. That accounts for the name Gnostic. (Gr. *gnostaes*, knower or expert.) But John shows it was a false knowledge and that he had the true knowledge.

"Dualism asserts the existence of two gods, or two original principles, one good and the other evil, one spirit and the other matter; spirit being perfectly holy, and matter incorrigibly evil, only evil, and that continually and forever. Spirit can never become unholy because there is no real contact, no mixture with matter. The spirits of sensual, gluttonous, licentious, and drunken men are perfectly free from moral evil which can exist in the body only. Hence there is no need for an atonement for the real self, the spirit of man. The moral leprosy touched only the body, the envelope of the spirit."—Steele.

Their favorite illustration was a golden jewel in a pigsty, which remained pure in the midst of all the filth. So they said is the soul in the sinful body. True Christians objected that such teaching makes Christ sinful in His incarnate state. The Gnostics met this by denying the reality of Christ's body. He just seemed to have one. Others claimed that Jesus was a mere man with whom Christ became connected for a time. Keep these facts in mind. (See 1 John 1:5-10).

John first denies the false teaching of Gnosticism that there is a duality of good and evil in the Godhead. v.5. To the casual reader v.8 will seem to contradict vs. 7 and 9. But if we consider verses 6, 8 and 10, as representing the claims of three classes of spurious professors of Christianity, such as the Gnostics were, light is thrown on v.8. There is always a temptation to profess likeness to God while coming short in moral character and not being born again. This assumes three forms: (1) Claiming to have fellowship with God, and still walking in darkness or sin, v.6. (2) Claiming to have no sin or guilt to be cleansed from v.8. The Gnostics were doing this while living in the grossest sin. (3) Claiming never to have sinned. v.10. The Gnostics claimed their spirits were pure and sinless, never had sinned. The apostle uses the editorial "we" as do other writers, not meaning to include himself or true Christians, only in so far as they were open to the temptation, but the spurious ones, the antinomian Gnostics.

v.6. If we say we have fellowship with him, and walk in darkness, (in sin) we lie and do not tell the truth. The Gnostics were doing this. 7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. As we walk in the light we are cleansed. But the Gnostic would answer, "I have no sin to be cleansed from." According to his view, he never did have, and he is still living in sin. So John meets that in v.8. If we say we have no sin (to be cleansed from) we deceive ourselves, and the truth is not in us. Bengel, Bishop B. F. Westcott and others point out the fact that the phrase "to have sin" is found only in John's writings, and that it expresses guilt. (John 9:41; 15:22,24; 19:11). If then the 'we' refers to all true Christians including the apostle himself, it contradicts Paul, Rom. 8:1, for guilt is inseparable from condemnation. It also contradicts the statement he has made in the preceding verse, "cleanseth from all sin," and the Christian is shut up to go through life with guilt and condemnation upon him. John is referring here not to true Christians, but to the Gnostics. v.9. If we confess our sins, he is faithful and just to forgive us our sins, (justification), and to cleanse us from all unrighteousness (sanctification). Does not the all make it clear that there is a sanctification entire? The Gnostic would claim to have no sins to confess, and the apostle meets that with v.10. If we say we have not sinned, we make him a liar, and his word is not in us.

This explanation is in full harmony with the rest of the epistle. The apostle is not made to contradict himself, nor to deny the possibility of realizing in the present life a complete cleansing from unrighteousness. Dr. Bates dismisses the eighth verse altogether too lightly. How can 'having sin,' and 'being cleansed from all unrighteousness', both apply to the same person at one and the same time? Would the apostle give a remedy, the blood of Christ which cleanseth from all sin, and state that God is faithful to cleanse us from all unrighteousness, if we meet the conditions, only to turn around and brand as a deceiver any who having met those conditions, and having been cleansed from all unrighteousness, should be so bold as humbly to glorify God by testifying that they had proved His promises and found them true, and the work had been done for them? This explanation leaves no loop-hole for any form of antinomianism, nor does it do violence to the Scriptures.

Now, a few words in addition to the grammatical explanation given of 1 John 3:6, 9, especially of v.9. I can give it in the shortest space by paraphrasing it. Whosoever has been born of God (perfect tense implying that the new life has continued) is not sinning, because his seed abideth in him, and he cannot be sinning (as a practice) because he has been born of God (and so remains, implied from the perfect tense). That is, so long as one remains a child of God he cannot pursue a sinful life. He may be overcome momentarily in sudden temptation; and for this John gives the emergency promise, 2:1. We have an advocate with the Father. He cannot sin every day in word, thought, and deed. Sin as a

known transgression of the law of God is inconsistent with a Christian life. There are mistakes and infirmities which the most perfect Christian cannot be entirely freed from in the present life; but a sinning Christian is as much of a misnomer as an honest thief, or a truthful liar. Sin brings condemnation, and separates from God, for it is rebellion against God. The fact that the children of God do not live in sin, and that the children of the devil do is the distinguishing feature between the two classes, v.10.

The first epistle of John, consistently and properly interpreted, is one of the strongest antidotes to antinomianism (a sinning religion).

The Biological God and his Prophets

By Professor G. B. Gohdes, Litt.D., Columbus, Ohio

Part One

PERHAPS Kipling expresses the thought uppermost in our mind as we begin our task.

This is the story of Evarra—man—
 Maker of gods in lands beyond the sea.
 Because the city gave him of her gold,
 Because the caravans brought turquoise,
 Because his life was sheltered by the King,
 So that no man should maim him, none should steal,
 Or break his rest with babble in the streets
 When he was weary after toil, he made
 An image of his God in gold and pearl,
 With turquoise diadem and human eyes,
 A wonder in the sunshine, known afar,
 And worshipped by the King; but drunk with pride,
 Because the city bowed to him for God,
 He wrote above the shrine: "Thus gods are made,
 And whoso makes them otherwise shall die."
 And all the city praised him. . . . Then he died.

In the same poem, the author depicts three other Evarras as constructing with their human hands gods that they had devised with their human minds; whereupon, having enjoyed death upon the nonconformist, they likewise died. We will let the poet depict the final experience of the quadruple god-making Evarra:

Yet at last he came to paradise,
 And found his own four gods, and that he wrote,
 And marveled, being very near to God,
 What oaf on earth had made his toil God's law,
 Till God said, mocking: "Mock not. These be thine."

Then cried Evarra: "I have sinned!" "Not so.
 "If thou hadst written otherwise, thy gods
 "Had rested in the mountain and the mine,
 "And I were poorer by four wondrous gods,
 "And thy more wondrous law, Evarra. Thine,
 "Servant of shouting crowds and lowing kine!"

Thereat, with laughing mouth, but tear-wet eyes,
 Evarra cast his gods from paradise.

While the biological god-maker of this age of apostasy is not likely to experience such tolerance on the part of the eternal Judge as the Evarra of Kipling's poem from the god of fiction, in other respects the god now constructed in the biological laboratory, and likewise the god-maker, may see their fate in Evarra and his gods. The Evarra of biology, too, will die. And the powerlessness of his god against the world's need and sin and grief will compel him to share the fate of his creator; whereas the true God, regnant in truth and justice forever, will laugh at the folly of the interminable attempts of earthly Evarras to construct substitutes for the true God by scientific synthesis.

Evarra made a god because he felt the need of one. Our biological god-maker, after discharging the Christian God and His Word, is in the same case. Says Julian Huxley* in his essay, *Progress, Biological and Other*:

"When I say the most fundamental need of man, I do not mean those basic needs for food and drink and shelter which he shares with the animals: I mean the most fundamental to him as man, as an organism differing from all other organisms in the power of thought, in reflection and self-consciousness . . . I hazard the belief that the majority, if the suggestion was put before them, would agree that the deepest need was to discover something, some being of power, some force or tendency, which was moulding the destinies

* Grandson of Thomas Huxley.

of the world—something not himself, greater than himself, with which he yet felt that he could harmonize his nature, in which he could repose his doubts, through faith in which he could achieve confidence and hope . . . something, as Matthew Arnold puts it, 'Not ourselves, which makes for righteousness.'"

The biological god, however, as constructed by Huxley and the other Evarras, is not revealed in manger and cross and resurrection by the unconquerable Life. Cosmic and human progress is to him the sole revelation; and when, by painful effort, we have visualized this biological god, we find him to be, not a conscious father, with love throbbing in His heart and loving power guiding the trusting child, but—a human generalization. The primordial Evarra created his god out of stone or metal; to the biologist Evarra, god is a philosophical generalization: but, concept or image, an idol in either case: the one made in a neolithic cave: the other in Oxford.

The outstanding fact in the philosophy of the leading teachers of evolution is the almost utter detachment of their god from the genesis of the world. This is no imputation. Leading evolutionists take special pains to deny the genesis of the cosmos as the outworking by divine power of a plan divine. Dr. Bateson, the English biologist, has been unequivocally candid in admitting that no evidence has so far come forth of the process whereby the higher life has come from the lower.

Why, then, not admit the noble doctrine, star-spelled and witnessed by the universal consciousness save that of apostates: "In the beginning God created heaven and earth"? Here is Bateson's answer: "If the broad lines do not hold"—that is, the evident fact of progress whereby the higher life has come from the lower—"that is, the evident fact of progressive life—"we must sing to irrationality or turn to flagrant supernaturalism."

A significant Darwinian paraphrase of Christianity this: "flagrant supernaturalism." That's Darwinian for faith. We are not mistaken in our contention that, to the leading evolutionists of the day, the genesis of the cosmos and particularly of life does not exhibit a conscious, almighty Creator in action, but rather the accidental result of biological pressure.

We read in Huxley's essay on Progress: "Darwin gave the deathblow to teleology"—that is, the outworking of a divine purpose in the world, "by showing that apparently purposive structures should arise by means of

non-purposive mechanism." To the Darwinist, the eye, for instance, a purposeful organ, it would surely seem, is not the work of an Almighty God who Himself can see, but the outcome of a non-purposive force—the falling of the light beam upon a sentient, living body. Concerning the origin of man we read that it was due to his "preparation in the womb of circumstance."

Once more, we read: "Progress, like adaptation, is in pre-human evolution almost entirely the resultant of blind chance and blind necessity." Surely, these are thy gods, O Israel of the Evolution philosophy, that have led thee out of the Egypt of Christian enslavement: "blind chance and blind necessity."

We are prepared to apprehend that whatever remains of God after His reduction by the Huxleys and Batesons to rational proportions, whatever else it be, it will not be a loving heart to hear the human heart-cry of prayer, nor a living God to put His hand, cooling and calming, upon the death-fevered brow in the last heartache of heartbreak.

Think of it! "Blind chance and blind necessity" bringing about this kaleidoscopic diversity of life! To believe this means nothing less than intellectual blindness or despair. Fanny Heaslip Lea is right when she sings anent "The Dead Faith":

She made a little shadow-hidden grave

The day faith died;

Therein she laid it, heard the clod's sick fall,

And smiled aside—

"If less I ask," tear-blind, she mocked, "I may
Be less denied!"

She set a rose to blossom in her hair,

The day faith died—

"Now glad," she said, "and free at last I go,

And life is wide."

But through long nights she stared into the dark,
And knew she lied.

We who agree with Admiral Mahan, the genial author of *The Influence of Sea Power on History*, that, aside from the spiritual comfort and power they bring, the articles of our Christian faith give us intense intellectual satisfaction, desire to know what substitute the Darwinian biologist has to offer for the creative stages of the Bible account—so utterly lucid, rational, soul-satisfying. Here is the way Huxley accounts for his type of creative power—blind chance and blind necessity:

"The natural increase of all organisms leads to a biological pressure. So long as a species remains unchanged, so long must it stay subjected to the full force of this pressure. But if it changes in such a way that it can occupy a new niche in environment, it is expanding into a vacuum or a

region of lower pressure. Natural increase soon fills this up to the same level of pressure, and conditions thus become favorable for expansion into new low-pressure areas previously out of reach of the normal range of variation. Variation toward such 'low-pressure' regions may be progressive, retrogressive, or neutral: but it is obvious that at each stage of evolution there will always be a low-pressure fringe, representing a considerable fraction of the 'low-pressure' area within the range of variability, the occupation of which would be biologically progressive."

Quite lucid, indeed, alongside the creation account of Genesis! Lest our mind refuse to apprehend this picture of progressive life as projected from Huxley's imagination, let us visualize the evolution of the swift deer and the bounding gazelle, according to the same imaginative writer, thus getting the idea concretely developed. When the struggle for existence became tense for the deer by reason of preying carnivora, those outside the "low pressure area within the range of variability" could not endure the struggle for existence and perished, while those that were inside this low pressure area enjoyed their immunity by developing fleetness of limb and a bodily structure in harmony with it. So says Huxley.

But the pertinent question persists in obtruding itself upon our consciousness: How did the *felidae*—the tigers, lions, jaguars, hyenas—develop their stealthy tread, their massive necks, their powerful limbs, and their incisive fangs? If the process of stalking the deer resulted in these carnivorous characters, how could the deer be stalked in the first place in the absence of them? For the *felidae*, too, must have evolved. Or was there sympathetic cooperation between them, showing itself by eating and being eaten?

This, then, is the scheme of creation as visualized by the monistic philosopher-scientist. He *assumes* that, to begin with, there is a world-stuff for which there is no adequate scientific name; it combines the attributes of both mind and matter. He *assumes* that, through the evolution of this and the leap from the central fiery mass, the starry systems evolved. He *assumes* that life evolved from inanimate substance, which, in the course of millennia, split up into the vast diversity of living beings, from the bacteria and the protozoa up to man. No God needed!

Is that science? we ask. That is mere faith, and not based on verified fact at that, but only on assumption. Whence that primordial stuff? Whence the impetus that pushed the inert mass into motion? Whence life?

Whence the powers of man, which the animal surely can not have transmitted to him, since it did not possess them? How weak the biological god, who in all this development could not lend a helping hand! How god-like that "biological pressure" resulting in such a marvel as Beethoven, or Luther, or Lincoln!

Having relegated the activity of God to a place of relative unimportance in the genesis of the world, the evolutionary biologist subjects the character of God to scrutiny, with the result that the Jehovah of Christians lies demolished as a mass of hoary superstition and atavistic ignorance. We know of no ranking scientist of Darwin's school of whom the contrary may be said.

Weismann, the German, says in propounding his theory of natural selection: "For the first time we are able in a measure to comprehend the exceedingly wonderful adaptation of organisms to purpose without the necessity of postulating the extra-natural interposition of a Creator's power."

Let there be no doubt on the subject that logical acceptance of the evolution theory means loss of Christ; means another god! The evolutionists, if one-sided, are for the most part at least, sincere and outspoken. Says Julian Huxley in his essay, *Rationalism and the Idea of God*:

"The Christian conception of God is of a person who is also the creator and the ruler of the universe. This person has certain attributes—is omnipotent, omniscient, and, somehow, in spite of all the unhappiness and squalor and cruelty in the world, all-loving. He has personal qualities—he created the universe, and all that is in it; he takes pleasure in being worshipped; is displeased when men and women neglect him, or commit crimes or sins; takes pity on the follies and sufferings of man; and was so moved by them (albeit after a very considerable period had elapsed since man had first appeared upon the scene) that he sent his Son into the world, as a Redeemer. Further, he grants petitions, reveals himself to certain chosen persons, and is enthroned in a somewhat elusive heaven, where he is (or will be after the Day of judgment—opinions seem to differ somewhat on the subject) surrounded by the immortal souls of the elect.

"Now this view, or any view of God as a personal being, is becoming frankly untenable. The difficulty of understanding the functions of a personal ruler in a universe which the march of knowledge is showing us ever more clearly as self-ordered and self-ordering in every minutest detail is becoming more and more apparent. Either a personal God is a ruler without power, or he *is* the universe."

We thank Julian Huxley for his frank avoidance of any and all equivocation in pre-

senting to us his brainless, heartless, nerveless, passionless, impersonal god, cooped up in a universe which he neither creates nor rules nor transcends. He gives us every reason to reject his god as passionately as he rejects ours, and with better reason.

Nor is the evolutionist-philosopher under any delusion about the way we came by the God of Christ. We might think that the fact that the God of Christ sweetens and blesses and refines and empowers every soul and home and land that yields to his love and bends to his power, while, soon or late, moral chaos sweeps over every soul and home and land that persistently bows to other gods, is sufficient warrant of the truth of Christianity.

The Darwinian biologist, however, does not permit himself to be moved to recognition by the beneficent effect of the God of Christ upon the human life. He is sure that he is fancy-evolved, non-existent, conquered beneath the aegis of modern science. We hear:

"The science of comparative religion has shown us an early stage of religious belief in which but one idea held sway—the idea of a magical influence residing in all things, potent for good or ill: the projection was so complete that no distinction whatever was made between the personal and the impersonal. Later, the idea of particular divine beings or gods arose; and in early stages man still continued to project not only his own passions, but even his own form, into these divinities. The statement of Genesis that God made man in his own image is in reality an admission of the converse process. Still later, the divinity was purged of the grossness of human form and members, and, gradually, of characteristically human passions; but God remained personal, although the personality was now organized chiefly of ideals.

"There is, however, no reason whatever to admit that personality is a genuine characteristic of any knowable God; but every reason to suspect that it is, as a matter of hard fact, merely another product of this property of protection so strong in the human mind."

"This is the victory that overcometh the world, even our faith," is the triumphant assertion of the apostle. A victory over that faith, however, our evolutionist metaphysician ascribes to himself with no other sanction than his own approval, when Huxley thus interprets the present battle between the concepts of progress by redemption and progress by evolution:

"The whole scheme was self-consistent, and worked as well as many other human schemes. But what if the whole premise of God as a personal being, ruler and father and judge—what if this were not in fact tenable? Then, of course, the whole edifice would come toppling down. That is what is actually happening today. God as per-

sonal ruler, is being slowly driven out of the universe, but returning as this organized idea of which we have spoken."

Pity the soul, pity the world that rejects the God of Christ in the dusk of the half-ray or dark-ray of a Christless science! The Princeton Professor, Conklin, somewhat less radical than the younger Huxley, says in a recent essay (*Scribner's Magazine*, November):

"This is a universe of ends as well as of means, of teleology as well as of mechanism. Mechanism is universal, but so also is finalism. It is incredible that the system and order of nature, the evolution of matter and worlds and life, of man and consciousness and spiritual ideals, are all the results of chance. The greatest exponents of evolution, such as Darwin, Huxley, Asa Gray, and Weismann, have maintained that there is evidence of some governance and plan in nature. This is the fundamental article of all religious faith. If there is no purpose in the universe, or in evolution, or in man, then indeed there is no God and no good. But if there is purpose in nature and in human life, it is only the imperfection of our mental vision that leads us sometimes to cry in despair: *Vanitas vanitatum*, all is vanity. No one can furnish scientific proof of the existence or nature of God, but atheism leads to pessimism and despair, while theism leads to faith and hope. By their fruits ye shall know them. . . . In the new dispensation men will no longer be restrained from evil by fear of hell or hope of heaven, but by their decent instincts and high ideals. When love of truth, beauty, goodness, of wife, children, humanity, dies in us our doom will be sealed. But it will not die in all men; the long-past course of progressive evolution proves that it will live on, somewhere and somehow."

So then, the existence of a personal God cannot be proved, says Conklin, while Julian Huxley is sure that there is no such God. No heaven and no hell! Man's decent instincts and high ideals are the promise and potency of progress, not faith in the divine Christ who says: "All power is given unto me in heaven and on earth," and thus makes possible decent instincts and high ideals. Of Him nothing is left but an occasional truism, such as, "By their fruits ye shall know them."

Well, if that philosophy should be given the right of way, only doom and perdition are imminent; for what there has been of progressive evolution in the past, so far as it has been moral and spiritual, is due to faith in the divine Christ as the most potent and vital factor. With Him degraded to the status of a human sage; with the Huxleys and Grays and Darwins and Weismanns as prophets of humanity, even the retention of Christ's moral ideals cannot arrest the downward rush of humanity; for the evolution

scheme robs men of the fear of sin and of the redemptive grasp of Christ. Those gone, nothing remains but degeneracy and decay.

From a god who really occupies a lower stage of evolution than man because he lacks sentient, volitional personality, there is naturally no hearing of petitionary prayer. Naturally, for the ear has been made without him, nor has he himself (or should we say "it"?) any organ of hearing. Huxley says with inexorable logic (taking the truth of his premises for granted):

"Accordingly, the value of petitionary prayer falls to the ground. Revelation and inspiration have resolved themselves into exceptional mental states, and are no longer looked upon as a sort of telepathy between divine and human minds."

Should the severely scientific phraseology of Huxley leave us in doubt about his real meaning and the bearings of his philosophy? Well, evolution has also poetic interpreters. There is Carl Sandburg on *Manufactured Gods*. We hardly know which to admire most, his grasp of the truth involved, his sweep of suggestive connotation, or the poetic delicacy of his tracery: however, about his expressing the evolutionist dogma on the purposelessness of prayer there can be no doubt. Hear him:

They put up big wooden gods.
Then they burned up the big wooden gods
And put up brass gods, and
Changing their minds suddenly,
Knocked down the brass gods and put up
A dough-faced god with gold ear-rings.
The poor mutts, the pathetic slant-heads,
They didn't know a little tin god
Is as good as anything in the line of gods,
Nor how a little tin god answers prayer
And makes rain and brings luck
The same as a big wooden god or a brass
Or dough-faced god with golden ear-rings.

The Christian world has believed for immemorial years that God has revealed himself from time to time to men through souls in tune with himself. This, to the biologist with monistic preconceptions, is preposterous error. Again let us hear Julian Huxley:

After the psychological insight which the last century has given us, miracles have ceased to be miracles, and have become delusions, or, more frequently, unusual phenomena for which a cause has not yet been found. The immutability of the fundamental laws of matter and motion, more generally the grand generalization of the conservation of energy and the substitution by science of an orderly for a disorderly conception of nature, make it impossible to think of occasional interference by God with this world's affairs. Accordingly, the value of petitionary prayer falls to the ground. Revelation and inspiration have resolved them-

selves into exceptional mental states, and are no longer looked upon as a sort of telepathy between divine and human minds. If we reflect, we see that all these intellectual difficulties in modern theology arise from the advance of scientific knowledge, which has shown that the older ideas of God were only symbolic, and therefore false, when the attempt was made to give real value to them."

Need we contend that such was not the faith of those who lifted humanity from vice, who struck from the wrists of man the gyves of tyranny, who loved the unlovely into loveliness, undismayed by the cost they paid? Roger Williams, the Puritan founder of Rhode Island, who enshrined the principle of toleration in a patient heart, whence that gem was transferred to our American Constitution as worthy casket to hold it forever, could not have striven and suffered as he did, had he not been able to sing as, in reality, he did:

God made a path, provides a guide,
And feeds a wilderness;
His glorious name, while breath remains,
O that I may confess.

Lost many a time, I have no guide,
No house but a hollow tree!
In stormy winter night no fire,
No food, no company;

In Him I find a house, a bed,
A table, company;
No cup so bitter but 'tis made sweet,
Where God shall sweetening be.

And with Frederick William Henry Myers, we reject the biologist concept of an "incomunicado" god, even paler and more remote than the god of Voltaire and Diderot, the deist, in favor of One who can speak to the child that gropes after him.

Whoso has felt the Spirit of the Highest
Cannot confound nor doubt Him nor deny;
Yea, with one voice, O world, though thou deniest,
Stand thou on that side, for on this stand I.

Rather the earth shall doubt when her retrieving
Pours in the rain and rushes from the sod.
Rather than he for whom the great conceiving
Stirs in his soul to quicken into God.

Ay though thou then shouldst strike from him his
glory,
Blind and tormented, maddened and alone,
Even on the cross would he maintain his story,
Yea, and in hell would whisper, I have known.

* * *

Every action of the intellect, save that which is purely scientific, is based upon some feeling. Ambition says to intellect, "Look out for me"; fear cries "Look out for me." Greed also, "Arouse, sharpen yourself; pierce the darkness, teach me how to gain;" and love cries passionately, pleadingly, "Awake, be my advocate, think, think for me."—*Beecher*.

Some Practical Compounds

By James R. Furbay, D.D., Cadiz, Ohio

THE general tendency of men is to separate twin-truths, to feed and fatten the one and to starve the other. Like the divorce of the marriage relations, truths which should walk together and be agreed, which should cleave together and "be of one flesh," are often parted asunder and compelled to live alone, or else are "married to another." One great fault of the narrow-gage mind is perpetually to run on a single-rail track. Though we may benefit in some things by specializing, it will not thus work in the collocation of truths, or in the practical development of life.

I have purposely used the word "compound" in the title of this article as it is a chemical term. It is used with a different shade of meaning than "mixture." A well-informed writer says:

"A substance which always has exactly the same composition, regardless of the method by which it is produced, is a chemical compound. On the other hand, a substance which varies in the composition according to the manufacturer, is a mixture. For instance, white paint may consist of lead carbonate, zinc oxide, whiting, lead oxide, linseed oil and turpentine. But one manufacturer may omit the whiting altogether, and another leave out the zinc oxide, while a dozen others may use all six constituents, but may mix them in different proportions. Yet all the different products may rightly be called white paint, which is, therefore, a mixture. But pure common salt (sodium chloride), whether it comes from sea water or is dug from the ground, or is manufactured in the laboratory, will always consist of sodium and chlorine combined in exactly the same proportions. Moreover, a chemical compound is homogeneous throughout its mass; a mixture is not necessarily so. A teaspoonful of salt from the top of a package is identical with a teaspoonful of salt from the bottom; a brushful of paint from the top of a can is seldom the same as a brushful from the bottom."

Now, truths are compounded in a practical manner in the laboratory of God's Word, and they are combined in the proper proportions. Let us note some of these spiritual compounds.

Preaching and Believing

"For unto us was the gospel preached as well as unto them (the Israelites in the Wilderness); but the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2). This passage has reference to the report of the spies who were sent ahead into Canaan to look over the prospects. God had faithfully prom-

ised to Israel that He would lead them into Canaan, would fight their battles for them, and would subdue their enemies before them. Two of the spies reported that, notwithstanding the obvious difficulties which the other spies had magnified, they could go up and possess the land, for God was with them. But in spite of God's promises and the encouraging words of Caleb and Joshua, the people were faithless, and God's power, as far as they were concerned, was of no avail. Instead of placing together the difficulties and God's promises of power, letting each be looked upon in the light of the other, they separated them in their minds, magnifying the one and minifying the other. They did not seem to realize that the nations who appeared to them as giants might appear to God as grasshoppers.

Preaching, promises, and good reports of witnesses will be of no value or profit to us today if they fall on faithless ears. If preaching and witnessing cease to be fruitful, it is because of a lapse in the faith of the people. If there is anything that our modern church needs most, it is faith, and then more faith! We have almost everything else, but where is our faith? We need more of the simple, child-like faith of an Amos Kenworthy. I quote the following from his *Life and Works*:

"The Lord told Amos to go to a certain place and hold a series of meetings. He reasoned thus with the Lord: 'Father, I am willing to go, but Thee knows that two different preachers have failed there, to get any results from their preaching. There are a good many infidels there, and the people are unbelieving. If I am to hold meetings there, I pray Thee to do something uncommon so the people will know it is the Lord and not Amos that is working.' The answer came soon. The Lord told him to go to a certain man's house, whose wife had been sick for many years, and who was known to the people where he was to preach, and take her with him to hold the meetings. He went to the man's house. The nurse came to the door on tip-toe and whispered that the woman was very sick today and that no one was allowed to see her. He sent word that he had a message from the Lord for her. He was urgent about seeing her and the nurse took the message to her. Soon she returned to say that he might go in, but only for a few minutes. He spoke to her and told her the Lord's message for her. She said, 'Does the Lord say that I am to go with thee?' 'Yes, that is the Lord's word to me,' said Amos. The nurse heard a noise of laughter and came quickly in to find her patient sitting on the side of the bed joining in laughter with Amos. The woman called for clothing, dressed herself,

and soon went with Amos to the meetings, helping him through the series. A great revival broke out and people came for miles to see the woman who had been so wonderfully healed, and to hear the preaching, and many of those infidels and unbelievers were saved."

Faith and Works

Twin sisters, born of the same mother, and which should ever live together in perfect peace and harmony, are faith and works. True it is that Paul emphasized faith, and James emphasized works; but Paul did not disregard or minify works, neither did James lightly esteem faith.

One extreme in this respect, in the early days of Christianity, was the view of the Antinomians. That schismatic group perverted the truth taught by Paul that the Law was fulfilled and annulled by Christ, and that we are no longer under the Law, but are now under Grace. It mattered not to them what they did as long as they had faith. To them liberty was license to do whatever they desired; and their desires were often exceedingly low and carnal, even to the base and sensual. Antinomianism was but the nascent state of lawlessness. The letter of St. James "shows some alarm lest a subjective dogmatism should usurp the place of a practical activity, and lest phrases about faith should be accepted as an excuse, if not an Antinomian license, for dreamy indifference to the duties of daily life" (Farrar).

Another extreme in the opposite direction is Romanism, the system which elevates works to the height of the efficacious in salvation. Deeds of penance actually purchase grace. Very similar to this position is that of Modernism, which says very little about faith (the Scriptural kind), and puts the premium on life, on good deeds and morality.

But the Bible teaches us that works without faith are of no avail, and that "faith without works is dead." They should never be divorced. Faith appropriates salvation by grace; and living faith, which is a real vital principle, expresses itself in appropriate activities. How meaningless is the professed faith which is never expressed in positive actions! Abraham believed God's Word to him, and was thereby justified; but when he believed, he moved! On the other hand, religious services and church activities, when not prompted by faith, and when not spiritualized and vitalized, are cold and perfunctory. But how much easier is religious activity if it is prompted and guided by a living faith, doing from the heart the known will of God! These

kinds of activities are "works of faith and labor of love."

Social Relations and Religion

Another pair of truths which God has placed co-ordinately, but which have often been badly distorted, are social relations and religion. In the days of the early church, there were the Ebionites, who considered that the two were incompatible. By social relations, I mean man's position as a man among men, as a unit in an organized whole, and as possessing an instinctive desire for companionship and friendship. There have been those of an ascetic nature who did not think they could mingle with their fellow-men and be holy. This developed into an aversion to marriage relations. The monk thought he could keep holy, and could influence men by keeping as far away from them as possible.

But religion, instead of being antagonistic to social relations, should enter into them, sanctify them, and properly adjust them. It is to be a preserving force. "Ye are the salt of the earth." But how can salt preserve the earth if it is not in contact with it? Christ's gospel is essentially social. He even dined with publicans and sinners in order to reach and to save them. A man's religion is put to the real test only in his social relations. If it can be lived in the home, in the school, in the business world, and in the congregation, then it is practical. It is understood that no social relationships should be entered, in which is involved the sacrifice of principle. About half of Paul's epistles deal with the Christian's relationships with others.

The whole tenor of life should be seasoned with a spiritual spice. "Let your conversation be always with grace, seasoned with salt" (Col. 4:6). In other words, all proper social relationships should be seasoned with the salt of religion. I once heard Evangelist Joseph H. Smith say that we should always put a little salt of religious flavor into our letters when writing to our friends; but we should not make them "brine."

Religion and Reason

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18). Religion and reason are not enemies. Neither needs to be discarded. Salvation does not make imbeciles out of us, neither does it reduce us to mere automata. On the other hand, it is just as great a folly to deify reason, which is rationalism. Neither of

these positions is correct. We need religion to save our reason, and reason to guard and to guide our religion. Without the one we would have rationalism and atheism, and without the other we would have fanaticism.

The Apostle Paul is a beautiful example of a combination of both. He was religious through and through; but he had an analytical mind, framed with symmetry, and his reasoning was logically accurate and his judgment safe and sound. Common sense is a good handmaid of religion. A pastoral board of a church, in considering giving a call to a pastor or an evangelist, often makes the inquiry, "Does he have good common sense?" And is it not well to ask that question? One injudicious move might neutralize all the spiritual influence which one might have already exerted.

God does not do for us what we can do for ourselves. That would encourage indolence. He has given us minds and bodies, and He expects us to train them, take care of them, and use them in a practical way. To slouch down into slovenliness of mind, and be constantly asking the Lord to lead us in the little matters of life, does not glorify God. If the head is not to be disciplined and used, why not cut it off as we would a hindering member?

But the opposite and equally erroneous extreme is to put everything, including the spiritual and eternal, to the acid test of human reason. That noted scientist, Luther Burbank, recently said, "I am a doubter, a ques-

tioner, a skeptic. When it can be proved to me there is immortality, that there is resurrection beyond the gates of death, then will I believe. Until then, no." Folly, O folly, to try to enter in where angels would not tread! Let us balance reason and religion as God has balanced them.

Let us apply this truth further. Possibly few persons would deny that God has the power to heal and revive the human body. But would God choose to heal a person if simple means of health were at his disposal? If we disregard the laws of health, are we not reaping what we have sown when we suffer for it? When we gorge ourselves with unwholesome food, are careless in habit, keep ourselves in stuffy quarters and breathe dead air, giving no heed to first principles of health; when we get sick under such circumstances; is it a result of Adamic sin or our own?

We are not, however, always responsible for our affliction—contagious and inherited diseases, for instance. God, in His grace, does often heal, but not when it would be better for us to learn a lesson by suffering. Much affliction may be prevented by a diligent study and an intelligent application of the laws of health. God is great and judicious as well as gracious. He does not desire us to separate reason and religion, and to fatten the one and starve the other, like the seven fat kine and the seven lean kine. "What therefore God hath joined together, let not man put asunder."

A Body Prepared

By the Reverend John G. Reid, Ph.D., Spokane, Washington



THAT saith the Scripture? "And God said: Let us make man, in our image, after our likeness . . . So God created man in his own image: in the image of God created he him" (Gen. 1:26, 27). "In the day that God created man, in the likeness of God made he him" (Gen. 5:1). "And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man. At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed, *for*, in the image of God made he man" (Gen. 9:5, 6). "A man . . . is the image (*Eikon*,) and glory of God" (1 Cor. 11:7). Compare also Gen. 5:3.

Turn now to 2 Cor. 4:4. "The glorious Gospel of Christ who is the image (*Eikon*) of God." "And who is the image (*Eikon*) of the invisible God, the first born of the whole creation" (Col. 1:15) "Who being in the form (*morphe*) of God, emptied himself and took the form (*morphe*) of a slave, being made in the likeness of men; and being found in fashion as a man, etc." (Phil. 2:7-8). "Whose image (*Eikon*) is this? and the superscription?" (Matt. 22:20). "Wherefore, when he cometh into the world he saith, 'a body didst thou prepare for me.'" (Heb. 10:5).

These Scriptures throw light upon the question which is continually arising: "When God said, Let us make man *in our image*,

after our likeness, what is meant?" The familiar answer is: not in body, certainly, for God is a Spirit; and we cannot think of the material human body as being the image of pure spirit. In essential spiritual likeness and correspondence, must then, be what is meant. And many such correspondencies tend to confirm the correctness of this interpretation.

Still, it should not be overlooked that in all ages man has shown an invariable tendency to anthropomorphism. The ancient Greek and Roman mythologies so pictured the inhabitants of Olympus. The idols of all religions are but crystallizations of the fact that man continually thinks of God—of the Supreme Spirit—of His divinities—in human form. Not merely as the refinement of human spiritual traits, or the materialization of ideas; but in physical perfections. Hence came Apollo, Mercury, Mars, Minerva, Diana, Venus and the mythical heroes such as Hercules, et al.

The phraseology of the Old Testament, even in its most spiritual portions, in the Psalms, in prayers, (not to instance specific examples) display this same incorrigible tendency. Even we, emancipated as we are from the grosser forms of anthropomorphism, still find ourselves unconsciously falling into the same habit. We think of God as an exalted, spiritualized man. We clothe him with attributes corresponding to our ethical ideas raised to the nth power. These may, often do, most imperfectly represent him; perhaps *mis*-represent him, but it is the best that we can do. We can think only in terms of our **own** humanity. In a broad, and not objectionable sense, "thou thoughtest that I was altogether such an one as thyself" (Ps. 50:21).

Incidentally, one purpose of the Incarnation, I feel quite sure, was to meet and to satisfy this in-born, this universal craving for an "image" under which we could apprehend God, "whom no man hath seen or can see;" a form (idealistic we may grant, but a form) by which we may image "the invisible God." "No man hath seen God at any time. The Only Begotten Son, who was in the bosom of the Father, he hath declared him," and so effectively, so truly, that Paul in Heb. 1:3, could say that he was "the brightness"—the outshining—"of the Father's glory, the express image"—the impression made by a seal,—"of his substance."

Now is it possible?—Is it impossible? that this absolutely universal tendency of man, as universal as the innate conception of God, is

a "vestige" of the fact, not wholly obliterated by the Fall, that we were created even as to our bodies, "in the image of God"?

God planned to crown his creation with *man*. He designed a body which should not only be the best adapted for the environments in which man was to be placed and the position he was to occupy as "lord of creation," but which should be the fittest in entirety for the expression of such a spiritual being as he planned man to be. And the more we study the human body so "fearfully and wonderfully made" (Ps. 139:14) the more overwhelmed with amazement are we at its marvellous adaptation to the purpose of its creation, to its environments, and to the work assigned to it.

As a spiritual being man was to be made "in the image of God": "for a little" (season?) to be "lower than the angels," but, in the thought of God, ultimately to be exalted above them all (Ephes. 1:20-22 with 2:6). From the foundation of the world, however, God foresaw the Fall, and the necessity for the Incarnation, "that in the coming ages he might exhibit the exceeding riches of his grace in his kindness to us," sinful rebellious man, "in Christ Jesus." (Ephes. 2:7).

Inasmuch as "it behooved him to be in all points made like unto his brethren" (Heb. 2:17) "he took on him the seed of Abraham." "Emptying himself he took the form of a slave, and was in the likeness of men" (Phil. 2:7). He, the Son, the Well Beloved, was "for a little" (season?) "to be lower than the angels," to tabernacle in a human body "for the suffering of death," (he could not suffer death else) "in order that he, by the grace of God might taste death for every man" Heb. 2:9.

This being in the original plan from all eternity, what more natural than that a body should be designed which would be the fittest tabernacle for the Son of God during his sojourn on earth: the fittest instrument for the expression of *Deity*; that he might so perfectly express the Divine character and attributes, so reveal God "Whom no man hath seen, or can see" (1 Tim. 6:16) that it would be no exaggeration, no mere figure of speech for him to say: "He that seeth me, seeth him that sent me": and "He that hath seen me, hath seen the Father."

The revelation of God in Christ is a large, if not the larger part of the Incarnation! "Wherefore, when he cometh into the world, he saith 'a body didst thou prepare for me!'

That body was the type (*tupos*), the model upon which, in conformity to which, "in the likeness" of which, the body of Adam, the human body, was formed!

Should the above "hypothesis" stand the test, then, not only as to his spiritual nature, but as to his physical also, God created man "in his own image" in conformity to a Divine likeness. See that thou make it according to the pattern (*tupos*), model "showed thee in the mount." (Heb. 8:5.) Under this suggestion, not the body of Adam, but that supernal body, whose possibilities are yet undreamed of, designed for the incarnation of the Son of God, was the original, and its restoration, the goal.

It is not that God created man, formed his body with all its marvellous capacities and adaptations as a master-piece *per se*; and then, as if it were an after thought, when the Incarnation became necessary, the Son of God accommodated himself to that human body; (Heb. 2:14, 16, 17), but "when he cometh into the world he saith, 'a body didst thou prepare for me!'"

But it will be objected that Jesus in his Incarnation was "conceived by the Holy Ghost, in the womb of the Virgin, Mary, and was born of her" as other human bodies are conceived, formed, and born. True! But this body, as are all other human bodies formed by the same process, (save only the supernatural conception) was still formed on the model of the original, that absolutely perfect body, "the body of his glory" "which he had with the Father before the world was."

And, when "this body of his humiliation" had served its purpose, had suffered on account of sin the indignities and limitations to which all human bodies since the Fall are subject, unto death, even the death of the cross, it was laid in the tomb, as ours shall be, and raised again from the dead, as ours shall be, "by the glory of the Father," "The corruptible put on incorruption"; and "death hath no more dominion over him."

Incidentally, does not this suggestion help us better to understand the Theophanies of the Old Testament as not mere visions, illusions, phantasms, but as real Theophanies in our human body as real as it appeared to be? It is quite generally conceded that in most, if not in all cases, "The angel of Jehovah," who appeared to Abraham, to Moses, to Joshua, who wrestled with Jacob at Peniel, etc., was the Son, the second Person of the Trinity. Compare Gen. 18:1 with 2; 18:9

with 13; 18:16 with 17; 18:22 with 33 and Gen. 19:1; where two only are seen instead of the three at Mamre, of whom One had remained to hold converse with Abraham.

This suggestion has still another bearing at the present time. How much more elevating and inspiring the thought that even our bodies are modelled after the perfect type designed in the councils of eternity for the Incarnation of the Son of God, and after a type easily transformable into "conformity with his own body of glory," than that they are modelled after, or only a step in improvement, in development, in "evolution," above that of anthropoids, or "primates" or any of the lower animals or forms of creation. Is not the former as elevating and inspiring as the latter is degrading and depressing?

And, since the stream cannot rise higher than its source, under the latter "hypothesis" can we hope ever to be more than improved, vastly improved, it may be, but still only improved anthropoids, animals? Under the suggestion of this "study," though it be but a "tentative hypothesis," we have the inherent assurance, as well as the specific promise, that we shall more and more grow into the image (*Eikon*) of him who created us (Col. 3:10), in whose image and likeness we were created (Eph. 4:24), until we attain "unto the perfect (the fully matured) man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13) "who is the image (*Eikon*) of God" (2 Cor. 4:4).

"Whose image is this?—and the superscription"? (Matt. 22:20.) What added dignity and worth does this somewhat novel suggestion of mine, in answer to this question, give to these bodies of ours? Not only regarded as marvels of wisdom and benevolence, in design and of skill in adaptation; nor even as dwelling places (sanctuaries, 1 Cor. 3:16) of God's Holy Spirit, but, marred as they are, defaced and disfigured by the assaults of Satan, and the ravages of sin, they still are copies, replicas, if you choose, of the crowning master-piece of Divine wisdom and skill, of his benevolence as of his power: Aye, and of his love, too, since the original was designed for no less a person than his own well beloved Son, in whom he is ever well pleased.

With religious care we cherish and protect from further injury a wonderful statue exhumed from the ruins of buried cities, or from royal tombs. Though an Apollo Belvidere, a Venus de Milo, a Dying Gladiator, a Laocoon, a Winged Victory, may be marred and

defaced, arms broken off, only a torso remaining to evidence the skill of a Phidias, or a Praxiteles, it is cherished for what it evidently once was, for the nobility of design, the perfection of execution of its creator.

Shall we not, then, put more honor upon these "bodies of our humiliation"? Now, for a little season, we "bear, indeed, the image (*Eikon*) of the earthly"; but Adam, in his original state bore also "the image (*Eikon*) of the heavenly," "in the likeness of God" was he created (Gen. 5:1), and we are adumbrations of that most perfect product of the Divine handiwork.

Shall we not, then with more jealous care guard them against wanton injury, or the further ravages of sin? Shall we not keep them clean and wholesome, physically and morally, fit for the purpose for which they were designed and created, and the more because of the image and superscription they bear?

Shall we not differently regard *all* men of all races, classes and conditions, holding them in higher esteem because of the Divine Mintage, despite the fact that they are incrustured with the accumulated grime of the ages? Do we longer marvel at Paul's "What! know ye

not that your body is a temple (*naos*) of the Holy Spirit, and that the Spirit of God dwelleth in you? If any man desecrate the temple of God, him shall God destroy . . . Wherefore glorify God in your body" (1 Cor. 3:16, 17 and 6:19, 20).

And what of the future? Recurring to Rom. 8:29. "foreordained, pre-destined, to be conformed to the image (*Eikon*) of his Son" "Who is the image (*Eikon*) of the invisible God" (Col. 1:15) and to Phil. 3:21, "Who shall fashion anew these bodies of our humiliation into conformity to the body of his glory," what inspiration do we now find in 1 John 3:2? "It is not yet revealed what we shall be; but we know that when it is revealed, (or when He is revealed) we shall be *like Him!*" and, I shall be satisfied when I awake with *thy* likeness (Ps. 17:15).

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which is about to be revealed to us" (Rom. 8:18). Thus in the coming ages will he exhibit the exceeding riches of his grace in his kindness toward us in Christ Jesus (Eph. 2:7). "To Him, be the glory throughout the ages of ages" (Eph. 3:21).

Methodism and Modernism

By Professor George W. Ridout, D.D., Wilmore Kentucky



THE Methodist Episcopal Church declares in its Discipline that it was raised up to spread scriptural holiness. Many years ago it backslid from this high and godly calling; lost its leadership in the evangelistic field, went in for Intellectualism and is now in the hands of Modernism body, soul and spirit.

Perhaps there is no evangelical church in Protestantism today which has so completely surrendered itself to Modernism in all its phases as has the Methodist Episcopal Church. Its schools, colleges, universities and theological seminaries are, to say the least, ninety-five per cent modernistic. Its big pulpits are manned by men of the new learning—evolutionists and all the rest.

Its Sunday school literature is in the control of the critics and conservative scholarships as represented by Professor John Alfred Faulkner is never given a chance to write a Sunday school lesson or make a remark. Two of our most prominent "higher critics," Professor Rall and Professor Lewis, occupy the

chief seats in the New Sunday School Journal.

The course of study for ministers has been a matter of grave concern. The Board of Bishops has always endorsed the course as set forth by a commission of modernistic men.

Quite recently Dr. H. P. Sloan and a group of strong men addressed the Board of Bishops at Buffalo with no result. The bishops, after the hearing, put out the following statement:

"The Board of Bishops has given most careful attention to all the interests involved in the approval of our courses of study. In response to a request from certain of our brethren, the board has been pleased to receive a deputation and to give attention to all of the suggestions. We have been anxious that our duty of approving the books for our courses of study should be performed strictly in harmony with the action of the General Conference. To this task we have brought our most careful and prayerful judgment. While we were aware of the impossibility of choosing books that would fully meet the personal views of all our pastors and people, the books in the present courses of study were approved by the board only after careful thought and after a report by a special committee on each book that had been called in question.

"Inasmuch as the course of study for this quad-

centennium has been fixed in accordance with the law of the Church, and since the question of the courses of study for the next quadrennium has not yet been referred to the board, we are not in position to take further action on this subject. Meanwhile we exhort ourselves and all of our brethren to avoid controversial agitation and to preach the full gospel of our redeeming Lord with the passion that has characterized our church from the beginning."

At a meeting of Methodist Conservatives (Fundamentalists, really), in Camden, N. J., the above statement was discussed and the following is taken from press reports:

"Great charges of religious dynamite were set off last night under modernism, evolution, atheism, and many other 'isms' by 200 fundamental Methodists when they gathered for dinner at the Walt Whitman Hotel to form a chapter of the Methodist Faith and Life, a movement which began a year ago with 23 members and is now found in all sections of this country.

"The purpose of this effort is to take from the text-books of this church anything that is not in accordance with the doctrines of the church. Gracing the occasion with their presence and lending their voices to foster the movement were many of the most prominent dignitaries of the church, as well as many prominent laymen.

"Dr. Harold Paul Sloan was one of the principal speakers. What he objected to particularly were the following teachings as found in the text-books of the church, which are being taught 3,000 Methodist ministers who are receiving their training for the ministry:

"It was provided by the General Conference of 1920 and 1924 that no books could be given a place in the courses of study except such as are in full and hearty accord with those doctrines of faith established in the Constitution of the Church.

"Notwithstanding this law, which is explicit, a number of books containing negative teaching have been selected by the commission for these courses.

These books have been definitely criticized by theological professors and others, and in the meeting of the Board of Bishops at Atlantic City were adopted only by a slender majority. In their total teaching they develop the following negative positions:

"1. They deny the fall of man, making of sin a mere stage in man's evolution from the beast, and belittling its guilt.

"2. They deny supernatural prevision in the prophets of Israel and make the Bible man's groping toward God rather than God's self revelation to man.

"3. They deal negatively with the Virgin Birth of Jesus, minimizing the evidence for it as well as its importance for faith.

"4. They deal haltingly with the supernatural, sometimes passing it over, sometimes openly antagonizing it.

"5. They reject as unhistorical the New Testament records concerning the resurrection appearance of Jesus. The whole matter is slightly passed over.

"6. They make Jesus an errant personality who was both uncertain and actually mistaken in his religious teaching and programme.

"7. They deny the incarnation, making of Jesus a mere human being who attained to some divinity rather than the eternal Son of God who emptied himself of his divine glory to take human nature and flesh in the womb of the Virgin.

"8. They repudiate the great atoning work of Christ.

"9. They repudiate also the great central New Testament truth of justification by faith alone.


"10. They make the Bible, and even New Testament Gospels, unreliable, even as historical records of Jesus.

"11. They make the Christian Gospel, as it has been preached through the centuries, an enlarging human message for which Jesus Christ was only partly responsible.

"12. They set aside the promises of Christ's final return.

The Inner Meaning of Christ Crucified

By Charles A. Bame, D.D., Ashland, Ohio

OR a specific purpose let us quote again the familiar verse, "For I determined not to know anything among you save Jesus Christ and Him crucified" (1 Cor. 2:22). A preacher can never expound the full force of this text until he considers two or three preliminaries: Corinth, Paul, and the Gospel; for perhaps the power of the gospel was never more clearly stated than here, nor was its task more difficult. First, Corinth was an old and a big city. Once it had a population of 300,000 people. The place was noted for its art, architecture and idolatry. It is said that painting as an art originated in this city. It is known also as the home

of one of the famous columns of architecture, and personally I think the Corinthian column is the most artistic of all of them. It was also the home of the gods, for it is said that the Greeks had 30,000 gods.

Knowing all this, we do not wonder that they had the "sex complex," which appears as one of the outstanding troubles of this church. In one of the famous temples it is said they had 1,000 sacred females whose duty it was to bring worshippers to the rites of the temple to satisfy their lust.

From these considerations, we can better understand why Paul said to these people, "Ye are God's building," "Your body is a temple," "Other foundation can no man lay."

They lived among temples as beautiful as man had ever seen.

Next Paul, born in Tarsus, which Strabo preferred to Alexandria or Athens as a city of learning, if he did not have a college education (a thing unthinkable), he was a great thinker and philosopher. Educated at the feet of Gamaliel, we know that he knew the law and ethics of Moses, which was the greatest education, and still is, along some lines. He knew the Greek poets and quoted from them in Acts 17:28, Titus 1:12 and 1 Cor. 15:33. Born after the great philosophers of the times, Socrates, Plato, and Aristotle, none of them five hundred years before him, we know that he must have known their systems of thought. Indeed, we are told that the Athenians, a people of the same country, "spent their time in nothing else but to tell or hear new things" (Acts 17:21).

But Paul was a good match for them, and gave in their city one of the world's master orations, unforgettable to this day, on one of the most difficult subjects—God. We know he knew philosophy, for he wrote to a church that needed the admonition, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

We know he knew the subtleties of science, for he wrote to another, "O, Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science, falsely so called; which some professing, have erred from the truth" (1 Tim. 6:20). How amazingly keen are his analyses in all these cases! Not the true philosophy, not the true science, but the false kind that leads away from God—these are the objects to avoid. So we know that this man was no ranting, wild-eyed reformer to whom we are addressing ourselves; he was a scholar, acquainted with the learning of his day.

Now, I am ready to understand the text: He was writing to a wicked, voluptuous, idolatrous people, who had accomplished things in art and architecture, and were religious. He had to offset it all for the glory of God and his Son, Jesus Christ. How would he do it? With what message would he come? Could the philosophy of the masters do it? Could his splendid oratory do it? No doubt he was tempted to use them, but he "gritted his teeth," to use the only thing that would accomplish the task at hand, and "to

know nothing but Jesus Christ and Him crucified."

It would have been easy to quote poetry; to refer to the philosophies and sciences of the times; but all these had been tried and had left Aristotle, perhaps the best of them, crying out to heaven for a teacher who knew. In Jesus and Him crucified Paul saw all this. It was a daring experiment, but he knew that nothing else had saved them.

At this late date it is well for us to remember that the mighty power of the Word, and the great power of the name of Jesus was to them a discovery. They did not have the testimony of the martyrs and heroes of the centuries. But Paul had seen Christ. On the road to Damascus the light from heaven and the revelation of Jesus had made all so plain to him that he could not be mistaken that Jesus was the Messiah and that the "I Am" of Genesis, the "Redeemer" of Job, the "Desire of all Nations" of Haggai, the "Sun of Righteousness" of Malachi; in short, the promises of the ages were fulfilled in Jesus, and therefore, as he had experienced in his own sinful heart, He was the only hope for such a condition as he found in Corinth.

And he won. Heine says: "While the gods of Greece were assembled at the feast of the immortals, and Hebe tripped around with her goblets of pleasantest nectar, and infinite laughter rang around the happy banqueting board, and the feast was at its fullest, the music at its sweetest, suddenly there came gasping toward them a pale Jew, dripping with blood; a crown of thorns on his head, bearing a great cross of wood on his shoulder; and he cast the cross on the high table of the gods, so that the golden goblets trembled and fell, and the gods grew dumb and pale, and ever paler, till they melted in utter mist."

The younger Pliny wrote: "The temples of our gods stand deserted, and sacrifices have now for a long time ceased to be offered." Tertullian, from the Christian side of it, wrote: "We are but of yesterday, and yet we have taken possession of your whole country, towns, islands, the camps, the palace, the senate, the forum; we have left you only the temples."

And travelers today may still see the mute evidence of these facts as they view the remains of temples, the columns and debris of them.

But this dissertation would be of no value as mere history. Let us bring it up to date.

Do we know and use the power that was so victorious in Corinth? Do we know Jesus? We may know about him; about the grand and glorious victories of the past; but we must know Him and the power of the cross. Men need to know today in America that

there is a name above every name, and that it is mighty to save. Preachers need to try it out as did Paul, and prove its merit to move and save in this generation, even as it did in Paul's day.

Getting Settled

By Christopher G. Hazard, D.D., Catskill, New York

IT would be pleasant if one could remain in a good mood. This is especially true in spiritual things. There are moments of heavenly realization and of glorious insight, mountains upon which we would be as glad to stay as was Peter upon the mount of transfiguration. There is a hymn which expresses this idea by saying, "My willing soul would stay in such a frame as this, and sit and sing itself away to everlasting bliss."

But Peter had to descend from the height of vision and realization and prosecute his business of Christian discipleship and service upon the plain of daily commonplace and trial, and so it is with us. He took with him the memory of his high experience and looked forward to permanent glory, but he had to work out his salvation and his duty amid difficulties and discouragements that filled him with a sense of infirmity and fruitlessness, a course which all Christians have to take.

For the dove of peace sometimes alights upon us, but is easily frightened away. The surface of circumstances finds its calm disturbed by many a storm. Even the deep inward life is often thrown into confusion by outward happenings. The waves and billows of the world knock us about. The sudden changes of life disconcert us. The strength upon which we lean turns to weakness. We forget what we have learned and what we mean to say. There are earthquakes of experience that shake our very foundations. Doubts attack our faith. Selfishness assaults our love. Cares afflict us with anxieties. We are often so unsettled that we are hard to live with. We are as unpleasant as we hoped not to be. We are as ineffectual as anybody.

This is because our faith is not yet perfected, because our Christian philosophy is not yet formed, because our character is not yet developed, because we have to build our whole structure of life upon a new foundation. All the materials of life and history built upon Christ are freely furnished to us, but the process of building the temple requires our

faithful co-operation and is a long process. The building is the product of experience, thought and discipline. We grow as trees do, taking an ever firmer hold of life by means of the winds that try to blow us down. There is a great distance between Peter of the gospels and Peter of the epistles, in the New Testament. Between the first and the last of his story he even denied his Lord, but at last he died for him. We also fluctuate along until we come to believe more constantly and serve more faithfully and experience peaceful joy more fully, always looking for the fulfilment of God's promise that "after we have suffered awhile, he will strengthen, stablish and settle us."

Our Bible study is worth while then. Our theological thoughts pay tribute to our settlement then. Our long cogitations on the meanings of life and living are not in vain then. All our history is meant to contribute to a constant realization of the fact that God reigns now over this disordered world, to a steady consciousness that God is doing his best for every creature that he has made, to a joyful confidence that God is overruling all things to a glorious consummation for all who trust him. Christ is in the midst of his undertaking to subdue all things and all people unto God. He expects to deliver up this world to God as a kingdom wherein his will shall be done as it is in heaven. He cannot fail. The Lord will surely perfect all the concerns of all who commit their affairs to him. The covenant that he makes with believers is ordered in all things and sure. All things work together for the good of such. Who stays his mind and his imaginations upon Christ will be kept in perfect peace, here and now, no matter what is or is not.

Why, then, should we let our hearts be troubled? There is no need of ours that God has forgotten. He can save us as truly now as though we were in heaven. He will have to save us there, or we will fall out of it. The firm foundation of Christ standeth sure. Let us stay all our thoughts and feelings

upon him. Let us acquire the mind of Christ, the will of Christ, the service of Christ, the fellowship of Christ, the destiny of Christ. Let us remember that Christ who slept in serene peace as he pillowed his head upon the

love and care of God in the boat that rocked upon a stormy sea. The boat tossed about amid threatening waves, but there was no unsettlement in Christ!

The Epistle to the Hebrews

By James Lawson, D.D., Ottawa, Canada



IN THIS article I wish to examine the question of the authorship of the Epistle to the Hebrews.

The Pauline authorship of this Epistle was asserted by the Council of Antioch (A. D. 269), of Nice (325), of Laodicea (363), and others. The same view was held by the churches of Alexandria, Palestine, Syria, Cappadocia, Mesopotamia and Asia Minor. The Catholic Encyclopedia says: "In the East the writing was unanimously regarded as a letter of St. Paul." The Holy Bible Commentary, (Anglican) says: "The testimony of the Eastern Church is consistent and clear."

The character and circumstances of the writer of this Epistle all agree to the Apostle Paul, as to no one else. The writer must have been a Jew, and a learned Jew at that, and perfectly familiar with Jewish institutions, rites and ceremonies. He must also have been a converted Jew, a firm believer in Jesus as the Messiah, and one who was competent to explain the spiritual significance of the Jewish ritual.

The Epistle must have been written while the Jewish temple was standing and its rites were performed; that is, before the year 70 when the temple was destroyed in the destruction of Jerusalem (Heb. 8:4 and 5). But as those addressed are exhorted to "call to remembrance the former days when they were first illuminated, and were called to endure a great fight of affliction," it is very clear that it was written pretty well on in the Apostolic age. So the date A.D. 63 or 64 usually given as the time this Epistle was written seems very likely to be correct.

It also appears that the writer was in Italy at the time he penned his Epistle. Hence we find him saying: "They of Italy salute you." He speaks of Timothy being set at liberty, a better rendering being "sent away." No doubt Paul sent him away on some Christian mission. He asks for their prayers that he may be "restored to them the sooner," and speaks of their compassion on him in his

bonds. All these things plainly point to Paul, and to no one else.

Again. The writer to the Hebrews plainly implies in chapter 2, verse 3, that he had not personally listened to the preaching of the Lord Jesus Christ, as he speaks of the message of salvation "spoken by the Lord" being "confirmed unto us by them that heard Him." This also fits Paul exactly.

Doctrines of the Epistle

The doctrines in the Epistle are truly Pauline. Christ and Him crucified, or Christ the one all-atoning sacrifice for sin, is the one clear dominant note in all his Epistles, and in none more clearly and emphatically than in this.

We have also in this Epistle Paul's usual form and method. For example, the former part argumentative and doctrinal; while the latter part is hortatory and practical. The style is very similar to that of the acknowledged Epistles of Paul, very many expressions being almost precisely alike. Compare, for example, Gal. 6:6; Phil. 4:14; Heb. 13:16 and others. See also the salutations and benedictions, so similar to those in his other Epistles.

Proofs abound and this article might be greatly extended, but I shall leave out much that might be given in favor of the Pauline authorship of the Epistle to the Hebrews, and will give only one more argument which is in itself strong presumptive evidence, if not indeed conclusive proof. It is this: St. Peter's First Epistle was written to the Hebrews or dispersed Jews, "Sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia and also Bithynia" (1 Peter 1:1, R.V.). Now it is quite evident that his Second Epistle was addressed to the same people, as may be seen from 3:1. And that Paul had written an Epistle to the very same people, the Hebrews, is clearly stated in 3:15 where he says: "Even as our beloved brother Paul also, according to the wisdom given unto him hath written unto you." Inspiration confirms all other evidence and settles the question one

would think for all candid, intelligent seekers after truth.

I may add that this view is sustained by

Dr. Ivan Panin's wonderful system of Bible Numerics.

Fruit-Flies and Evolution

By D. J. Whitney, Exeter, California



IN *The Scientific Monthly* for August, 1925, under the main heading of "Evidences for Evolution," are articles by two well-known scientists, C. B. Davenport and Vernon Kellogg, dealing with new types of fruit-flies and new forms of plants and animals secured by controlled breeding. These are called evidences for evolution. When the facts are faced, however, these new forms have too small a relation to genuine evolution to be of any actual significance.

Let us first note the facts. A certain fruit-fly has been studied by several scientists. Variations are abundant in different generations. Some of the variations seem permanent, that is, they continue through several generations. Also some types are not fertile with respect to the parent type.

In the first place, if these are new species, it is not real evolution; it is only a division of species; what might be called lateral evolution, if the term "evolution" has to be used. Genuine evolution demands an upward change, like the development of a higher order from a lower.

This distinction is very simple, for it is clear that there is a fundamental difference between the change of a fish into a frog and the division of one species of fish into two or more similar species; or in this case the (doubtful) change of one species of fruit-fly into another species of fruit-fly.

The new species must be definitely of a higher type than the parent, or no progress is made. This point is so clear that it is remarkable that scientists of the standing of Drs. Davenport and Kellogg should ignore it. However, it is what evolutionary scientists are perpetually doing—confusing mere change of species for real evolution.

The doctrine of creation takes full account of a limited amount of change of species to suit a changing environment and other conditions, and when evolutionists call such changes evolution, they are only befogging the subject. Yet Davenport winds up his article with the inference that a belief in creation admits no allowance for change.

Another point comes up in addition to what has just been explained. Davenport says: "Among the many lines of evidence (for evolution), one of the most significant is that derived by the study of new forms under domestication. . . There are now thousands of forms of animals and plants that reproduce their kind which did not exist a century ago."

But these "new forms" are produced in a way that would rarely, if ever, occur in nature, and they would promptly disappear if nature were allowed to take its course. Therefore no evolution is shown.

Henry Fairfield Osborn states flatly that Darwinism is no explanation for evolution, and that scientists are hopelessly at sea in their search for the unknown cause. Kellogg himself tells of the failure of Darwinism in his "Evolution: The Way of Man," and explains why. But he mentions one cause, namely: Whenever a small group of plants and animals is isolated from the rest of the species for generations, a certain amount of evolution will occur.

Quite clearly, however, the amount and nature of such evolution would be limited, as is seen by the geographical distribution of plants and animals. All this is overlooked when the artificial production of new types is referred to as evidences for evolution.

Now, as to these thousands or so of new types that breed true, with very rare exceptions, if any really do occur, they are variety changes and not species changes. New plants that are propagated vegetatively certainly do not count; those propagated by seed very definitely would not breed true if they could be pollenized by other varieties. New varieties of sheep, cattle, swine, dogs, poultry and other animals would, without exception, fail to breed true if they had opportunity to mix with related varieties. These references to the thousand or more new forms of plants and animals produced in the last century, therefore, mean nothing at all. These new forms are no more new species than men of different races are different species of *genus homo*. Man is *homo sapiens*, whether he is black, yellow or white, even though he reproduces true to

type when kept separate from other races. This is exactly the case with the new forms referred to by Davenport. It is a matter of much doubt if biologists can put their finger on one new plant or animal produced in all that time and demonstrate that it is a genuine new species.

The case therefore sums up thus: The new forms are not new species; second, if they were, it would not be real evolution, but mere

lateral division of species; third, they have been produced in a decidedly artificial and unnatural manner which could be paralleled in nature in very few instances, and those of small import; and lastly, if these new forms were not kept from cross-breeding they would vanish quickly.

If those instances are seriously given as evidences for evolution, evolution must be sadly in need of support.

The Menace of Unbelief

By George W. Ridout, D.D., Wilmore, Kentucky



SOME years ago Bishop Hoss of the South said in a great address:

"There is a widespread infidelity penetrating and poisoning the very atmosphere that we breathe, and insensibly lowering the victorious tone of religious faith. Sometimes it takes on the form of a scientific negationalism, denying the existence of a personal God—at once imminent and transcendent—and putting in His place either the *caput mortuum* of blind force or that icy ghost of Diety, "a stream of tendency, not ourselves, that makes for righteousness," as if anything but an intelligent and self-determining thinker could possibly have created a universe which only intelligent thought is able to construe.

"Sometimes it assumes the shape of historical skepticism, subjecting the documentary records of religion to a hard and pitiless dissection, that, if universally followed, would cancel all satisfactory knowledge of past events, and leave us quite uncertain as to whether we have any solid ground of fact on which to plant the soles of our feet, and yet seeking to console us with the delusive assurance that, though the New Testament be taken from us, we still have Christ left.

"Let there be no misunderstanding here. If the four gospels are not substantially true, then we are building on sand. The cry of 'Back to Christ' may itself be a delusion and a snare. The only Christ to whom it is worth while to go back is not the Christ of unaccredited tradition, nor yet that floating phantom, the so-called Christ of the Christian consciousness, but the homely and familiar Christ who was born in a manger, died on a cross, rose in majesty from the sepulcher, and ascended to the right hand of God.

"Scholarship has its rights, but it must be reverent as well as learned. You may not dogmatically require it to labor in the interest of preconceived opinions; but you may require that it shall not rudely disturb the great pieties of the world by setting forth incomplete and unverified theories as if they had the authority of final conclusions, and you may insist that it prosecute all its investigation, not in the temper of the forum or the market-place, but in the temper of the closet and sanctuary."

The Bishop protests that the Critics should not "*rudely disturb the great Pieties of the World*;" we are forced to admit that we are

permitting a lot of this disturbing business "to go on unbuked and uncontested."

Forsyth, in his Yale Lectures, says:

"It is part of the price we pay for popular preachers that we fall into a way of thinking as if, when a gifted speaker appears the main duty of the church is to give him platform or even pedestal and then stand out of the way. Hence manifold mischief to preacher, Church and Gospel."

To spiritually intelligent people—those who read and think—it is amazing to see the amount of error and heresy the average church will tolerate in its pulpit and school, and accept as "New Truth", "New Gospel", "Advanced Thought", old age-long heresies that have been revived and rehabilitated. It has been well said,

"When you have evolved the newest theological thought, remember that you have probably taken into your new creed, with evolutionary modifications, the liberalistic doctrine of former decades—a dead theology like that which may be found in not a few present day theological Cemeteries."

Dr. Cuyler once said: "I am sick of all this talk of advanced thought in religion. When thought advances beyond the Cross of Calvary it goes over the precipice."

Where churches have gone over the precipice, and the Blood has been discounted or 'counted an unholy thing,' (Heb. 10:29), the result is there are no conversions, and no fire from Heaven falls. When ministers go over the precipice and loose their rich experience of the Spirit's presence and power, and fall into professionalism they know no longer the joy of leading souls to Christ. When Christians go over the precipice and loose that close walk with God, and the sweet sense of reconciling grace, and the witness within of God's love and favor, they drift into formalism and cold profession. We need to get back to the cross and to the precious Blood. Here is found cleansing from sin, and rest in God, and joy in the Holy Ghost.

The modernists, with their menacing unbelief, fail to give us an intelligent and sufficient substitute for that which they would displace. In other words, they rob the church of her great certainties and are unable to substitute anything to make up the loss. The *Lutheran* in a recent issue touches the core of things in a ringing way. It says:

"We must protest against an emphasis which wrenches the eternal principles of Christ's teachings apart from the spiritual essence and content of the Gospel; which speaks of a social gospel apart from the saving gospel; which conceives the Church's task and mission as reformatory on the outside rather than redemptive in the very heart and life of man.

"You can convert an individual; you can baptize an individual; you can reach with the gospel the inner springs of an individual's life; you can bring the individual into personal relationship and fellowship with God through Christ. But you cannot convert a "social order;" you cannot baptize a "social order;" you cannot regenerate it; you cannot bring it into fellowship with God. 'You might as well try to vaccinate the social order' (To use Dr. Patton's words) in order to save it from the smallpox of sin.

"Here is where the modern passion for vague generalizations runs amuck. A mixed group, or order, is a very intangible, impersonal entity to deal with."

Redeemed individuals mean Christianized society. What is needed to Christianize society is to redeem the individual.

Let the preacher avow the creed of unbelief and what happens? He loses his convictions, his passion, his fire, and his ministry becomes a dead sea.

In a ministerial association in Central New York, a pastor of a prominent up-state church said:

"In the theological seminary I espoused the Higher Criticism and came out an ardent advocate of the New Theology. My ministry was barren; no souls were saved and I found my church was dying by inches on my hands. I discovered what the matter was; it was my own preaching. The New Theology, for saving and edifying results, is not preachable. I confess to you that I have abandoned it and have gone back to the old-fashioned conservative theology, and God is now blessing my labors."

When the Rev. George F. Pentecost was pastor in Brooklyn, an eminent minister of one of the great avenue churches in New York City asked him to come over and conduct a series of evangelistic meetings in his church. He was a new theology minister. Dr. Pentecost remarked with some surprise: "Why! you do not believe in the Christ and Atonement which I preach!" "I know that very well," was the response, "but I also know

that if anybody is converted to Christ it must be by means of the old view."

Dr. Pentecost indeed allows: "I have known of conversion under the preaching of men who rejected the traditional view of the great redemption; but the converts in every case have accepted the traditional Christ and his objective atonement, interpreting the preacher's doctrine from their, and not his, point of view."

* * *

Sentence Prayers

These prayers should be used only when the members will not make their own prayers. They should be encouraged to do this. It might be well at first to ask each one to write out and bring with him a sentence prayer to be repeated or read. Written prayers should be only a means of teaching timid members to pray their own prayers.

O Saviour, as Thou didst teach Thy disciples to pray, so, we pray Thee, teach us how to pray at all times.

O Holy Spirit, guide us in our prayers, we pray Thee, so that they may go up in an acceptable manner to God's throne of grace.

Father, we pray Thee that Thou wilt bless us as individuals and as a society, as we join our hearts together to pray for that which we need.

Help us, Father, to remember that we can always come to Thee and ask for anything that we need.

O heavenly Father, we call upon our souls and all that is within us to praise and magnify Thy great and holy name, for all Thy goodness to us.

Father, we pray Thee, that Thou wilt teach us how to sing with the heart and with the understanding, as well as with our lips.

Our Saviour and our King, we praise Thee for all Thy goodness and mercy and love in providing redemption for us.

O Holy Spirit, we pray Thee that Thou wilt show us how many rich blessings we have received, and show how to express our thankfulness for them.

Father, as we close this meeting may we go forth with praise in our hearts and a song in our lives to make us show to others the goodness Thou hast shown to us.

Our heavenly Father, we thank Thee for the lives Thou has given us to live, and pray that Thou wilt help us to live them in accordance with Thy will.

—*Presbyterian of the South.*

THE SANCTUARY

Light at Evening Time

By William H. Bates, D.D., Greeley, Colorado

But is shall come to pass that at evening time it shall be light.—Zech. 14: 7.



HE Bible is rich in surprises. It has striking surprises both of resemblance and of contrast.

Often when Christ would lead the mind to know and to trust, He appeals to objects and processes of nature, and says, "the kingdom of heaven is like"—this or that. It is, for instance, "like"—to mustard seed and its tree. We there see clearly that His church, from a small beginning, is to have a national and orderly development. In Matt. 6: 25-31 He appeals, as a ground for human trust, to God's provident care of bird and flower. If He thus cares for the inferior orders how plain that He will care for the superior. Our Lord makes unaccustomed spiritual truths clear to the mind and reliable to the heart, by laying them along side of well known natural facts. His unfolded resemblances between the known and the unknown, between the natural and the spiritual, often come with striking surprise.

More striking than anything Christ has said, is the surprise of the text, and this because it is a surprise of contrast: "at evening time it shall be light." "Evening time" is *not* the time of "light," but of darkness!

Christ reasons analogically and so pays a compliment to our understandings. He leads us on, and we accept His conclusions, for we see that they ought to follow. Not so the fire-touched tongued prophets of old. They appeal not so to reason as He, but to authority: "thus saith the Lord." They come with bold and oracular utterance. Their glittering metaphors sometimes fairly daze the mind with their brightness. Instead of gently drawing out the truth by a natural resemblance, they thrust it forth with a contrast,—something against nature.

It is not natural that light should come at evening. That is the time for darkness. "The sun hath had its hours of journeying; the fiery steeds are weary; they must rest. Lo, they descend the azure steeps and plunge their burning fetlocks in the western sea, while night in her ebon chariot follows at their

heels" (Spurgeon). But here is something different and unexpected.

And notice that the text does not say that "at evening time it shall be *twilight*"; but "light," than which word the Hebrew has none stronger to express the unclouded brilliance of heaven's high noon—so strong indeed as not to admit of a plural.

God has truths that are above nature. In His administration of grace, light shall come at a period when it is not natural; when in the common course of things it is not looked for. In the verse preceding the text the prophet has foretold a condition of things like this: (I give Henderson's translation) "And it shall be in that day that there shall not be the light of the precious orbs, but condensed darkness,"—which is the prediction of a period of unmitigated calamity, that may be regarded as comprehending the long centuries of oppression, cruelty, mockery and scorn, to what the Jews have been subjected ever since the destruction of Jerusalem.

Then in the next verse another period is predicted: "But there shall be one day, (it is known to Jehovah), when it shall not be day and night, for at the time of the evening, there shall be light." That is to say, just at the very time that the preceding period of afflictive darkness is expected to give place to a night of still greater darkness and obscurity, light shall suddenly break forth. Instead of the darkness, light! glorious light!

A great deal more than half the earth lies always in shadow, and upon not a little of it thick darkness rests. Is not this a true emblem of human life?

The text may be applied,

I. *To the History of the Church, and the World's Civilization.*

The church has had, is having, and shall have its periods of darkness. In the past, when the darkness seemed densest and the situation most hopeless, light has dawned. On bright Chaldea's plains a light sprang up, and Abraham, friend of God and Father of the Faithful, with the torch of the knowledge of the true God, conducted mankind up a pathway down which they never will recede. Centuries more followed, and the light of God's church

seemed almost quenched in the thick blackness of Egypt. But there arose the pillar of cloud by day, and the pillar of fire by night, and led out the chosen ones into freedom and light.

Again, when the church's prospects seemed all clouded over, and she was groping in the darkness of captivity and declension, God raised up judges and prophets, — Barak, Gideon, Jephtha; Samuel and David, Daniel, Ezra, Nehemiah—and the lamentations of God's people were changed to laughter, and their sighing to song.

For 400 years the prophetic voice ceased, and the world's widest area of darkness had come,—“darkness had covered the earth and thick darkness the people.” It was then that the blessed Redeemer, Himself the true light of the world, came. His coming was followed by a period of church formation, splendid in its brightness. At length the brightness began to grow dim, and the church entered upon a course of deformation; and what its deformity became, every student of the history of that time knows.

But God would not have it so: He would have a *re*-formation, and He raised up Luther and Calvin, Melancthon and Zwingli, and the former gracious splendor came again. So for England's degeneracy, God raised up the Puritans, and later on, Wesley and Whitefield. And America's early darkness was brightened by the light of such men as Edwards, Brainerd, and the Tennent. The future history of the church may be—and I believe will be—marked by periods of darkness, perhaps “condensed darkness,” and the hearts of many may fail. But God lives. When the darkness shall be deepest, and the case apparently most hopeless, brightness shall suddenly spring up,—at evening time it shall be light.

And this truth which we have been applying to the history of the church as a whole, may apply to the history of individual churches: at their evening time it shall be light.

And this same truth applies as well to the world's civilization: for the world's secular interests are involved in the history of the church. Men are slow to learn this lesson. Only now and then a statesman apprehends it.

2. *To Individual Sorrow.* At the evening time of Christian sorrow it shall be light.

We might speak at length of the evening time—the hour of darkness—of the Christian's spiritual sorrow. The light has been shut out,

thick clouds have intervened, the sky is all overcast. With the psalmist he says, “O my God, my soul is cast down within me” (42:6).

And of the evening time—the hour of darkness—of temporal sorrows—troubles, disappointments, losses, bereavements, and of these various phases of sorrow, but I feel that it would be very much like drawing a bow at a venture. But we can only speak in general terms, and say that of whatever sort our sorrow may be, or however dark, God has light for it all.

It is related of von Humboldt, the celebrated naturalist, that when he was traveling in tropical America, going chiefly by night to avoid the heat of day, that his superstitious guides greatly revered the constellation called the Southern Cross, and directed their course by it. At that time this constellation reached the mid-heavens just before daybreak, when it was darkest, so that its passage over the meridian was an indication that morn was approaching. He says that frequently when he was following after his train and when wearied by a night-long march, he could hear the guides cheerily shout to their fellows,—“Courage, comrades, the Cross begins to bend!”

So to the Christian, weary and disappointed in the darkness of his sorrow, aye when it is darkest, we may say, “Courage, Christian, courage, the Cross begins to bend”;—not indeed the stars of the southern constellation, but the stars of God's promises. They, made personally appropriative to you by the Cross of Christ, signed and sealed by it and made all all luminous by its glory, are bending to you, and their light shall shine away all your darkness. In the evening time of the Christian's sorrow it shall be light.

3. *To the End of Life.* If there is any one thing in human experience to which by common consent the term “evening time” may be applied, *that* is the end of life.

Says Jean Paul, “Twice in the course of his earthly career the humblest mortal becomes an object of supreme moment to those about him,—once, when he arrives on this earth; and again, when he quits it.” It seems to me that the hour of death rises in interest far above the hour of birth, at least to the individual himself, for upon that hang eternal destinies.

Says Sir Thomas Browne, “The heaviest stone which melancholy can throw at a man is to tell him that he must die.” And why?

Because the popular conception has invested the end of life with darkness and dread. And I do not wonder at it, for the popular conception, *i.e.* the common conception, has been evolved from a sinful and guilty consciousness. Universal consciousness speaks the truth. It tells of darkness there because darkness *is* there, for those who have not the promise of God's light.

How sad the plaint that came from the dying man, "Open the shutters, turn my face to the West that I may see the sun once more before I die." How pitiful the infidel Hobbes' last words: "I am taking a fearful leap in the dark."

But if darkness enshrouds the end of the life of the unpardoned, those who *are* pardoned and purified through the blood of the Lamb, should expect none of it, for the prophecy, the promise, is, "at evening time it shall be light."

Biographers tell us how the great Dr. Johnson suffered all his life, through fear of death; but when the dreaded moment came close, the dark cloud passed away from his mind, he ceased to think with terror of death and of that which lies beyond, and he spoke much of the mercy of God and the propitiation of Christ. So, in fact, one might apply to him in effect the couplet from the poet of the Seasons:

"Joy seized his withered veins, and one bright gleam
Of setting life shone on his evening hours."

And Cowper, the Christian poet, who has written such sweet hymns of Christian comfort, was unable, through a hereditary mental malady, to take unto himself the comfort which he ministered to others. He passed much of his life in darkness, which deepened toward the close, so that he regarded himself as doomed to perdition, and he shuddered at the very mention of the name of the blessed Redeemer who was looking down from the realms of light, in love upon him. But they tell us that in the last moment a wonderful change came, and how that even upon his dead face there remained a look of bright and beautiful and sudden surprise. The light at evening time had been long in coming, but, oh, it came at last.

It is related that a boy who had been for years from his home in New York, wandering over the world, returned to seek his parents. But they had moved and time had changed the whole city. He spent the day in seeking them up and down many streets.

At last, wearied out, he applied at a house, and, exhausted, he sank heavily against the door. The door flew open. The noise attracted the family. The light streamed down the hallway upon the prostrate youth. One look, a recognition, and in a moment more he was in his parents' embrace. The boy had fallen into his own home!

So, it seems to me, it is with many of the doubting, weary ones, who are seeking the other Home. At the last they lean heavily against the door, it unexpectedly opens, and lo! all beyond is heaven! light! light! forevermore!

It was a dying Philadelphia minister that said, "I move into the light!" Says a clergyman of large experience, "I have seen many Christians die, but I never saw any of them die in the darkness." What blessed testimony is this, verifying—no, not verifying; but supplementing—the promise of God!

Says one of the prophets: "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (Isa. 60:20)—which is but the echo of the text.

"At evening time let there be light;
Life's little day draws near its close;
Around me falls the shades of night,
The night of death, the grave's repose;
To crown my joys, to end my woes,
At evening time let there be light."

"At evening time there shall be light,
For God hath spoken; it must be;
Fear, doubt, and anguish take the flight;
His glory now is risen on me;
Mine eyes shall His salvation see;
'Tis evening time, and there is light."

* * *

The Bible

The Bible is shallow enough that the most timid swimmer may enjoy its waters without fear.

It is deep enough for the most expert swimmer to enjoy without touching bottom.

Its critics have been legion, but it is still here; they are gone.

It is the root of all good civil law and good practice.

It has comforted millions, as no other book can comfort; and still continues to do so.

When nations ignored its teachings, they fell.

When nations embrace its teachings, they survive.

It tells what was, what is, and what will be—an epitome of life from the cradle to the grave, and then beyond.

FLASHLIGHTS

By Edwin Whittier Casswell, D.D., Middletown, Delaware

And David arose and fled that day for fear of Saul.
I Sam. 21: 10.

Saul the king was exceedingly jealous of David because of his beauty, his musical talents and his youthful heroism. The king had listened to the song of the people, "Saul hath slain his thousands and David his tens of thousands." He therefore decided to kill the stripling from the sheepfold, so that his son Jonathan could be sure of the throne of Israel.

Jealousy arises in hearts over sensitive regarding the success of others who may succeed you to power. No characteristic in humanity is more despicable and deadly than jealousy. It exaggerates the evil depreciating the good in others. It glories in the downfall of its victim, exciting fear and evil imaginations that have torment. There is no peace to this troubled spirit, no trust in Divine providence, nothing but vengeance can satisfy the cravings of this demon.

Jealousy is suicidal to the soul; it becomes the self-torture of once noble minds. It seeks the overthrow of others to exalt self, building a throne upon the skull of its victims. It is stabbing the king's heart with a worse javelin than the one aimed at David. Every murderous thought recoils upon its own bosom, giving excruciating pain while the intended victim is at peace with God and man.

Jealousy is called the rottenness of the bones for which there is no cure except the balm of the great Physician. This fatal leprosy of the heart only yields to the touch of Divine.

Following in the train of jealousy are envyings, bitterness, strife, war, ruin and death. Jealousy always thirsts for blood. It must have its pound of flesh next to the heart. It is the animal and the savage fighting against every other for food and life.

The roots of jealousy are in the natural heart and must be eradicated in order to grow the plant of virtue, brotherly kindness and charity. Paul used the word "jealousy" in the higher sense of devotion when he said, "I am jealous over you with a godly jealousy, showing mercy to thousands." This is the jealousy of love planted in redeemed spirits. Where sinful jealousy abounded, grace did much more abound. Hatred, envy and strife

may be changed into a jealousy seeking human welfare; not jealous of people but for people. The black charcoal becomes the diamond; the gritty sand the opal; thus the Divine alchemy extracting the dross, leaves only the pure gold of character, refined and transformed.

Wells Without Water.

There is something deeply impressive and exhilarating in the sight of an old well, whose waters are as sweet and as bountiful as ever. Pilgrims of succeeding generations make their way to these wells over thirsty plains, and the waters never fail. Jacob's well has still its treasure. The women of Nazareth will go today to the Virgin's well. This constancy is very gracious and beautiful.

On the other hand, can anything create more disappointment and chagrin than a well without water, a well which is a mere pretense of a well, a well which has everything but the one thing, and therefore has nothing? Pilgrims draw near in hope, and they go away as those who have been mocked.

And such waterless wells are known in the deeper experiences of life. For instance, what is it but a well without water when we find credal utterances without a vital faith? We most unhappily forget that it is our holy privilege to quench the thirst of the Lord, as well as to receive refreshments at his hands. He wants to come in and sup with us. And it is our faith which offers him the water which he seeks. And how he exulted when he found it: "I have not found so great faith, no, not in Israel." That was a well pouring forth its waters on the soil of disadvantage, soil which had not been the gathering ground of rich traditions. But we often offer the Lord a repetition of a creed in which there is no faith, and we thereby mock his craving, and he is not satisfied.

And here is another well without water, an organized fellowship without a vital love. For what should all human communion be but the dwelling-place of a fresh and abiding love? The essential life of all vital fellowship is a noble charity; and if men are organized into brotherhoods, and there is no brotherliness in them, what is that but a mere pretense? And if these fellowships chance to be

churches of the living God, what are they but the hollow mockeries of the holy ministries of the Lord? Men and women come to them, expecting holy love, and they find a cold and congealing organization. They come to quench their thirst, and they find wells without water, large pretenses, but devoid of heaven's grace. These fellowships may have everything except the one thing for which they were ordained, and therefore they have practically nothing. And pilgrims draw near to such churches, and they go away again.

And here is one other of these waterless wells—moral teachings in which there is no vital hope. When we go into realms of spiritual need, whether it be where iniquity is like a cart-ropes, or where it is refined like cords of vanity; where lust abounds or the pride of life, and take with us only fine ethical mottoes, splendid moral ideals, and take nothing else, we shall most surely depress the pilgrims into deeper heaviness and sink them to despair. There is no quickening hope. There is no life which is light, and no light which is life. It is Christ who is "the hope of glory." Leave him out, and hope is dead. We have Sinai without Calvary; we have a well without water.—*J. H. Jowett, D.D.*

And this is life eternal, that they might know Thee.
John 17:3.

Life eternal does not mean merely duration of existence; it is the Christ like life in the soul. Immortality is but the perpetuation of the new birth in Jesus, Who hath set eternity in the heart. The change of the heavenly environment will not essentially change the soul life of love except to enlarge and develop it.

Death is only the launching of the boat we have been building, the laying aside of the body for the flight of the spirit. It is the door of the resurrection. When the outer man perishes, the inner man ascends to the heavenly places where there is no night, sorrow or separation. Are you risen with Christ in newness of life? Is He the supreme personage in your prayers, your worship and holy communion? Then you are living the life eternal here; your citizenship and conversation are in heaven, your hope of glory being in its beginnings. Here you enjoy the foretastes of bliss sublime in the endless life with Him. The grapes of Eschol overhanging the walls of the heavenly Canaan are within your reach. The future is no mystery; you have

its samples in your soul. You have visions of Him Who is invisible to the unbeliever. In the range of your spiritual sight, trials are blossoming into glory, weights into wings, labor into rest, service into salvation.

What a contrast between the eye of faith in Jesus and the blindness of unbelief; what an infinite distance between hope and despair, life eternal and a deathless death!

Handle Me and see. Luke 24, 39.

The disciples were afraid that Jesus was a spirit, not the real Christ, buried in the tomb. Therefore our Lord said to His astonished followers, "It is I, Myself; touch my wounds and see that I am the very same Jesus of Gethsemane and Calvary." General Harrison once delivered an address upon the life and character of his law partner, Mr. Fishback, before the Federal Court, assembled for a Memorial service. He remarked in closing, "In the dead of the night lately, my little daughter came in to me with deep earnestness and said, Papa, in the big dark of the night, I wake up and want to touch you; if I don't, I feel lonely. The General paused a moment; choking with tears, he said, "I put out my hand to touch my old friend; but he is gone and I am lonely." How many in affliction feel this same loneliness, but when we put out our hands of faith to touch the hands of Him, bruised for our iniquity wounded or our transgression, we are comforted, for He is with us always, so near, so watchful, so companionable, caring for us all. If we only touch the hem of His garment, healing flows through the body as well as the soul, so that we exclaim, "My Lord and my God!"

Christ is nearer than hands or feet or bleeding side, for the soul has become His temple, a dwelling place where He abides and reveals the glories of joy and peace unspeakable.

How lonely must be the soul that has no strength or desire to grasp the bleeding hand outstretched to save, the hand of friendship, of rescue and redemption!

* * *

And so follows that highest altruism, the yearning to be made the means of bringing others to the same help and joy, and the desire to trace out in God's goodness to our souls designs for other people.—*The Church Advocate.*

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

If we are to receive the blessing of God in prayer, we must be in harmony with Him, in tune with the Infinite." In radio messages the receiving instrument must be properly adjusted to the sending instrument, broad-casting. The grace of God is sufficient for all, and is "on the air". Anyone may listen in, and receive the messages, if they come in on the line, if they have the same spirit, the Spirit of Christ, Who is the sender of grace. Our human idiosyncrasies make the "static." Yet our capacity gets more and more capable.

"Thy Will Be Done"

Matthew 21: 28-32

Doing the will of God is not superficial. God does not take a man at his own estimate necessarily. The Pharisees rated themselves too high. Many today think they are the favored of the Lord above others, when God has a different judgment. In ages past the world has had some reason for calling some Christians hypocrites. The label needs to be countersigned by God.

Profession ought to be synonymous with worth. In the long run it is better to underestimate than to overestimate our ability and worth. It is always better to profess less than we can do. Christians ought more and more incarnate their beliefs and justify utter confidence. The will of God should be done by us day by day, without any exception. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father Who is in Heaven."

Whatever our life has been, we should strive diligently to do better in the future. It is better to be disobedient at the first and obedient later on than to be obedient at first and then become disobedient. "All is well that ends well." Blessed is he that endureth unto the end. It is not our origin or our past life, but our present and future life that counts the most.

The aim is perfect obedience. "Ye therefore shall be perfect, as your heavenly Father is perfect." (Matt. 5:48.) "Thy will be done on earth as it is in Heaven." This is for the individual soul and for the earth at large.

The secret of this harmony of life with God is found in the will. "Our wills are ours to make them Thine." "Not my will but Thine be done." This is permissible only because we know that God's will is the best possible for us and others, and that it is right. It is never safe to yield our will absolutely to a fellow man, because it is possible the friend may be wrong. Christ demands the greatest thing possible, to yield our wills to His. When we know His will, we will to do it; and His Spirit will enable us to do it. Amen.

"Our Daily Bread"

John 6: 31-40

God has given us a body, mind, and soul; and every part of our complex being must be fed. The body needs organic food. The mind needs knowledge. The soul needs spiritual sustenance. All this is our daily bread.

A good God could never give us any kind of a life that He does not feed. To give us thirst and not provide water would be cruelty satanic. To give us minds and not provide truth would be more diabolic. To give us souls and not provide the bread of life would be the height of hellishness. Thus we know absolutely that God has made provision for every need. It is His will that we appropriate these benevolent supplies.

If He has made such provision for our needs, and if He knows what things we have need of before we ask Him, why do we need to ask? This is a proper question with regard to all prayer. The answer is at hand. The asking is for our good. It prepares our life to receive the blessing. It is like opening our mouth to receive food. It opens the heart to receive love. The asking reminds us of the source of our blessings. It increases our desire to have. And it is an example to others and an honor to the loving Father.

We need bread daily. If one meal lasted for a lifetime, we would then be liable to forget God; for such is human nature. Constant need keeps us in constant touch with God. The manna lasted one day, except for Sunday. We breathe many times every hour. We need sleep every night. So Jesus put into this model prayer these words "day by day." (Luke 11:3).

Forgiveness

Matthew 18: 21-35

Forgiveness is not arbitrary. It is essential to grace. If God should forgive a sinner and the sinner still harbor a grudge, he would be none the better. This is the point of the parable.

The number of times we should forgive has nothing to do with the case. It is the spirit that forgives that signifies. Put sugar into vinegar and the vinegar becomes the more acid. Such is moral acidity. Hence Christ added this foot note to the Model Prayer, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Is it possible always for us to forgive? Sometimes we hear a person say "I can never forgive that man." Such a one should ask himself, Have I ever sinned against anyone? Let him look sharp and deep. Let him also think, "If I had been born with such a disposition and weakness, and if I had been brought up with such an immoral training, perhaps I might have been just as bad." Again, the more a man has to forgive, the more honorable it is to do so. That is a *Man's* job, or a *Woman's* job. This platform is a good viewpoint.

Jesus never asks us to do what He was not willing to do when in our mortal flesh. Think HOW He forgave His detractors, His accusers, His betrayers, His crucifiers. And in His case there was absolutely no ground for treating Him meanly and cruelly. "Father forgive them. They know not what they do."

How can we follow such a divine example? Christ is the way. When He left the earth and mortal habiliments, He sent His Spirit to carry on His work and carry out His work, to perfection in spite of man's imperfection. He states without equivocation that the Holy Spirit would enable His wayward and sinful disciples to do greater works than He did when in the flesh. The greatest work is not over the ailments of man's body, but over the infirmities of the soul. When we open our heart to Christ's love, then His Spirit enters, and changes our morbid, sinful spirit into His joyous and holy Spirit. Thus we get the forgiving spirit, "As God for Christ's sake forgives us."

Temptation

Matthew 4: 1-11

The goodness of Jesus did not keep Him from temptation. The fact that He had just been baptized and had been filled with the

Holy Spirit, did not prevent the fierce assault by Satan. "He was tempted in all points as we are."

It is true to our case that often after the greatest blessing from the Lord, and the greatest service we have done for others, there comes the most subtle temptation. After we join the Church, after we are baptized, after we have had a transport of heavenly joy, we are led into blackest temptation.

This is partly natural. We are subject to reactions. The pendulum of our emotion swings from one extreme to another. Hence the danger of trusting too much to our feelings. We need the balance wheel of brains and character. Emotion is necessary, as the motive power to move the will; but we must have an anchor that will prevent us from being carried away by every wind that blows. Dreams are mind without a censor, without common sense.

Elation of spirit gives the Tempter an opportunity, which He is not slow to embrace. He came to Jesus, and began his foxy propaganda, "If Thou art the Son of God." He tried to lead Him to presumption, and he often succeeds with some men of great popularity. The height of our experience may be the point of our greatest weakness. "Let him that thinketh he standeth take heed."

Forewarned is forearmed. The devil's great hope is to get us unaware. He trembles before a weak man on his knees. He is confident in his approach to a man that carries a high head, even though only star gazing.

Wisdom guides us away from patent danger. The fool tempts himself. If duty calls, then we should face even danger, but not because it is danger. The hymn that reads, "Where duty calls or danger" should be "where duty calls to danger." "Lead us not into temptation."

In the worst temptation, God provides a means of escape, and He also is waiting to give us the wisdom and strength to overcome. Prayer is the sure guard against falling. No wonder the devil fears a praying woman; for prayer cleanses and spiritualizes the vision; so that we can see through the devil's disguise. His mask becomes transparent. So we have the Model Prayer.

The River of Water of Life has its tributaries. The Maetolius River in Central Oregon flows with mighty volume and force out of the ground at the foot of "Black Butte," which rises over six thousand feet

above sea level. It is augmented along its course by other springs from the same source. Heising's Camp Ground one hundred and eight springs burst forth and run into the main stream. Such is the River of Life, in the soul and in the earth.

The Model Prayer

Matthew 6: 9-15

The disciples of Jesus asked Him, "Teach us how to pray as John has taught his disciples." In response the Divine Teacher gave them and gave us the Model of Prayer, which is generally known as "The Lord's Prayer."

Man needs a model. Naturally the human heart goes out in yearning and hope to God; and that fellowship is sufficient for God; but man himself needs to be instructed for his own good, and to be of spiritual service to others. God knows what we need before we ask Him. Man has only a vague instinct, at first and often for all life a very vague instinct. It is amazing how many Christians say, "I do not know how to pray." Yet it is so simple and plain.

In the lives of many prayer is a mysterious complex. Mistaken ideas and unnatural theories have complicated what is perfectly natural and easy. God is neither real nor well defined. He is a personal power at an infinite distance, too proud to associate with man, insulated by His holiness and isolated in His majesty. The human mind fails to bridge the impassable abyss. But Jesus has thrown a cable across by which a broad and easy bridge may be constructed by each of us individually. This model prayer is the cable.

The wording of this prayer is not inviolate. Matthew and Luke give different versions. Matthew's is fuller and is the one generally used, with slight alterations. "Trespass" is not in either version, but it is taken from the foot note Jesus gives us on the Model.

John, Seventeen is just as much the Lord's Prayer as this short Model. This longer prayer serves as a guide to the elaboration of the Model; and it is just as authoritative, just as much inspired. Besides, it also reveals the proper attitude for prayer. "Jesus, *Lifting up his eyes to heaven, said,*" When we confess our sins, it is fitting that we cast down our eyes; but in sweet fellowship with God, it is most suggestive and helpful to look up.

"Our Father"

Matthew 11: 25-30

Joseph Neesima of Japan was especially attracted to Christianity by the concept of God as Father. He came to America to learn more about this beautiful word; and he returned to Japan to found the Christian University, Doshisha. Jesus touched the heart of humanity when He called God, "Our Father."

In the Old Testament God is called Father. There are several cases of this in the Psalms and in Isaiah. This inspiring thought seemed to fall unrecognized, stillborn. The people were not ready yet, were not able to receive it. Jesus took this seed of truth and planted it anew, watered it, and tended it, until it burst forth into leaves and blossoms. The world is its habitat.

Considering the fathers of today even in America, what kind of a conception of God can the children get in a million of the worst homes? It is a crime for a man and woman to begin a home and bring children into it; and then make that home a very hell. The strongest appeal we can make to the parents is our appeal for the children. "Father" should be an ideal word.

We parents get the truest conception of God from our own life as related to our children. How do I feel towards my children? How would I act as a Father? What effect does the disobedience of my children have upon me? To get this key to the problem, let us be sure we have the spirit of Christ, the loving, the forgiving spirit. In this light let us interpret the Bible.

We should blend our notion of "Father" with the best conception of "Mother," for it takes both ideas to give any adequate idea of God the Father. "As one whom his Mother comforteth, so will I comfort you." (Isaiah 66:13).

Reverence

Matthew 21: 12-17

"Our Father, Who art in Heaven, Hallowed be Thy Name." We need ever to remember that God is in Heaven and we are upon earth, that He is holy and we are full of imperfections and sins. Reverence becomes us in His presence.

Some naturally have more capacity for reverence than others. It may depend partly upon the shape of their "grey matter." It is certain that very much depends upon their early training. Some children grow up in the at-

mosphere of blasphemy, and ignorance. Such conditions are a disgrace to a Christian land. When will America ever be really Christian? Only the Gospel of Jesus Christ can save the Christian Home, and make other homes Christian.

All are capable of feeling reverent. This is a human instinct in all normal minds. Atheistic culture may drug this human intelligence. The seduction of worldly bribes may smother the thought of God and sacred things. "Fools rush in where angels fear to tread." "The fool has said in his heart there is no God." And fools make a fool's hell.

Reverence is the right attitude towards God, and brings into our soul the richest spiritual blessings. Some people seem to think they know about as much as God, that they could make an earth like this, when really all they have is a "bug" in the head. But we reverently come to God, realizing our need, our utter helplessness, our limited knowledge and ability, and then the open mind is filled with divine truth, the yearning heart is satisfied with heavenly love, the aspiring soul is given a rapturous vision of its possibilities in Jesus Christ. Reverence makes it possible for God to pour His life into our soul. Thus it is that God hides these high things from the "wise and understanding and reveals them unto babes." (Matt. 11:25.)

Reverence for God makes us reverent for the things that He does and for the things in which He specially manifests Himself. Thus we are reverent towards the Bible, the Sunday, the Church, and *Human Life*, which is a part of God. In the Old Testament the Temple was a beautiful and impressive demonstration of the degrees of reverence, from the outer court, "Profanum," with the brutes to the Holy of Holies, where only the High Priest dared enter, and that only once a year, prepared by the blood of sacrifice. In this Holy of Holies was the Ark, and in the Ark the Tables of the Law, symbol of the righteousness of God.

Christ's Kingdom

Luke 17: 20-21

Even the twelve disciples never understood the nature of Christ's Kingdom, at least until after His ascension. Many Christians today fail utterly to grasp the meaning Christ put into the phrase, "Kingdom of God."

Jesus never aspired to sit on the throne of Caesar in Rome. His followers wished to make Him a King; but He would have noth-

ing to do with that false ambition. He had a higher ambition, a truer conception of dominion. He did not come to earth for a temporal kingdom. His mission was to establish a kingdom that would be high over all earthly kingdoms, ruling these in a spiritual sense, using them as His agents for universal dominion. The statue of Phillips Brooks in Trinity Church, Boston, is a symbol of this truth. Behind Brooks stands Jesus, unseen but potent. "Right forever on the scaffold, wrong forever on the throne; but that scaffold sways the future; and behind the dim unknown standeth God amid the shadows, keeping watch above His own."

"The kingdom of God cometh not with observation." How beautifully this is being realized in the earth! The Mikado still rules in Japan, but the influence of Christ is beginning to dominate the whole nation in a marvellous manner. China is in convulsions of civil war, but the principles of Jesus are being lived into the whole fabric of society. The nations of Europe are being born again into the Kingdom of God, and have become lovers of peace. In U. S. A. in spite of the revolt by many against National Prohibition and the reckless life of millions, in "joy rides," the general sentiment is rising and we may have good hope that the Golden Rule will eventually dominate society and politics and government. We bless God for President Coolidge.

"The Kingdom of God is within you." Mohammedans may keep the Koran, and yet massacre Christians. Christians have done the same. But Christ's ideal is for each follower to realize in his life the divine spirit.

* * *

"The presence of God in saving power in the church will put an end to the present plague of infidelity. Men will not doubt His Word when they feel His Spirit. It will be the only security for the missionary effort. If God be with His people, they will soon see crowds converted and added to the church. For a thousand reasons we need that Jehovah should come into the camp, as aforetime He visited and delivered His people from bondage in Egypt.

"Could we not all unite in prayer for this? . . . Come to Thy Church, O Lord, in fullness of power to save! If the Great Advent is not yet, indulge us with outpourings of grace in times of refreshing. Oh, that all Christendom would take up this pleading and continue it until the answer came!"—C. H. Spurgeon, D.D.

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Lynchburg, Virginia

It is not scholarship, but facts and truth that must decide what is scholarly. It is better to know fewer things than so many that are not true. Real scholarship is not a mere claim, but the presentation of absolute fact.

Chapter 7—Percy Holland's Problem

PERCY HOLLAND roomed across the hall from Goodwin. Like him Percy was able to room in a desirable private residence, and have a room all to himself. But this was not due to any feelings of social superiority on the part of either of them. Consequently, as they came to know each other, a splendid friendship sprang up between them. It was Percy's first year at the university. He came from a good home, had been the recipient of wise counsels and a proper training on the part of his parents, and was looked upon as an exceptional young man in his home community.

He had come to the university with the usual ambition and purposeful dreams of his kind. There was no reason so far as he was personally concerned that he should fail in his laudable ambitions. He was studious and intelligent. In fact, Goodwin had formed a high estimate of his manhood and capabilities. They were much together, and the rooms of each was a frequent rendezvous of the other.

But Percy found that his conscience was not easy. He had not properly valued his good fortune in being reared in a Christian home, but taking his direction of thought from Doctor Mugglesly, he threw off all religious restraint at once, and in his egotistical assumption of the "emancipated youth" which was the word on every tongue, set himself to show his freedom from restraint. But after a three weeks' irresponsible debauch during which he kept away from Goodwin, he found himself faced by failure in classes and in sight of the end of his educational opportunities. At first, he brazenly and stubbornly set himself to fight it through. Then, as he realized where he had drifted, he decided to take counsel of his friend. Hearing Goodwin

cheerily whistling about his room, he crossed, and walked in as had been his habit until recently.

Goodwin turned, and smiled with that whole-hearted reinforcement which made him a prime favorite with all his acquaintances. "Glad to see you, Holland!" he said, by way of greeting. "Sit down on the table, where you can swing your feet, and let's have a chat. You've been very negligent of old friends for some time. In fact, I have feared you were shunning me. I had just decided to lay in wait, lasso you, and tie you to the stair banister, so I could have the pleasure of a good old-fashioned talk with you. But this is better. Make yourself at home."

Holland hung his head sheepishly, at this rather personal fling. But, Goodwin apparently had no ill-will from his slight, and he soon found himself pouring out his troubles to him.

"The old folks are wrong," he insisted. "They are back-numbers and out-of-date. They have got to realize that we are going to assert our rights to our own ways of thinking and living, whether they like it or not. The world moves. The youth of to-day are franker, and freer and more enlightened than they were when they were young. But I'll have one hard effort to convince dad that such is the case. If I fail to keep up my classes and go back home, I'll have a task to square myself with his antiquated notions. Why he even believes in Noah's Flood; he's just that antiquated."

"Perhaps you are the one behind the times," Goodwin suggested. He realized that Holland needed some pretty direct advice and he was not going to shirk his responsibility. "If you are deluding yourself that in accepting Doctor Mugglesly's teachings you are modern and up-to-date, you are fooling yourself. I have not heard a theory advanced in biology class so far this year that is at all modern. Every one of his frantic attitudes is as old as the Grecian philosophers away back in B.C. or at least gray-headed before the Middle Ages."

"But he is up to the minute on biology," insisted Holland.

"Yes; when he confines himself to biology," Goodwin agreed. "But I referred to his antiquated religious theories. There is not a new or modern thing in them."

Holland looked at Goodwin in amazement. Finally, he said, "But evolution is modern."

"Evolution was taught by Empedocles, B. C. 444," Goodwin replied. "Natureism, as a philosophy is quite as old, and was pretty rampant a thousand years ago."

"But I was told it was modern," Holland insisted.

"Go over to the library and consult a few books," Goodwin advised. "Find Empedocles in the Encyclopaedia, and see how old the evolutionary theory is. And read what is said about Gnosticism and the theories of Porphyry, and discover that he advocated the supremacy of nature and natural law in his time. It is your evolutionists and naturists that are relics of antiquity if you please. But that is beside the matter. The fact is, no idea is obsolete because it is old. Theories may become obsolete, but truth is one thing that never does. God is not obsolete though he was in the beginning of time. Miracles are not obsolete though they too, began at the beginning. Creation itself is a great miracle. Truth never goes out of date. But when you fellows pride yourselves on your modernism just remember that you are not so modern as you think. Modernism is a step backward towards jungle poison, and not forward in Christian liberty."

"I never thought of it in that light," Holland admitted. "But that claim of *modernism* is a catching phrase for us young fellows. We want to be quite up to date, you know? Perhaps as you say, we are a little unthoughtful. But another thing, Goodwin. I have a chance now to ask it. Why did you make such a fool of yourself in biology that time? Was it a trick to play the hero before Bettie Marshall?"

"I merely stood for what I believe; and she did the same," was the honest reply. "I could not sit still when to do so would have been a cowardly lie for me."

"What's the use of believing anything, these days?" Holland affirmed, with heat. "It is not fashionable to have opinions, except in the case of a few platitudes. It sets one aside from the common herd and makes him conspicuous."

"But you really believe something?" Goodwin insisted.

"Perhaps!" he replied, flippantly. "But I'd like to see any one pin me down to take an unpopular stand on it."

"Well, I'm not constituted that way," Goodwin said. "I believe every one ought to have decided views on most matters and be willing to stand for them."

"Don't you know the scholarship of the world is against your position concerning the Bible?" Holland asked.

"In what respect?" Goodwin insisted.

"In regard to its authority, authenticity and inspiration. The scholarship of the world has proved that it is only legend, poetry, tradition, and mere Hebrew literature."

"Your scholarship must be out of date," Goodwin replied, with a smile. But that argument was so old and threadbare that he was nauseated by it. Must he be put to the trouble of arguing this same old matter again? He decided to put it as forcibly and briefly as possible. Evidently, Holland was one still in the dark and needed the light. So he continued, "The very latest utterances of real scholars and the best authorities are just otherwise. They have shown by Archaeology, authentic science, and authentic history that Moses was the author of the Pentateuch, that he lived at the time the Bible assigns to him, and that the records he made are authentic. The theory that it was a hodge-podge compilation collected by later editors is no longer upheld by living scholars who are up to date."

"That's also news to me," Holland affirmed. "Perhaps you can give me some library references to that effect, too," he continued, with a sneer.

"I must admit I can not," Holland replied, honestly. "And just because the books are not admitted to the university library. The library committee see to that. They do not want their pet theories demolished. It would put them to too much trouble to revise their ideas. But if you really want to find out the truth, I'll send home for a half dozen late books I have there, and lend them to you."

"Fulminations of some disreputable, egotistic, fossil mossbacks!" Holland insisted.

"No, indeed, Holland!" Goodwin said, reassuringly. "Every one of them a master and authority upon the subject discussed. The fact is, the time has come when real scholarship is not decided by assumption but by real ability. As Doctor Wilson of Princeton says, 'It is a matter not of scholarship, but of

knowledge.' In plain words it is not speculation but facts and truth that must decide what is scholarly. It is better to know fewer things than so many that are not true. Real scholarship is not a mere *claim* but a production of actual fact."

Holland reflected a while. Finally, he began on another phase of the subject.

"Old Mugs says all scholarship is on the side of evolution," he offered.

"And Old Mugs is as wrong about that as he is about some other extravagant statements he dishes out," Goodwin retorted, firmly.

"Which means it is up to you to prove it!" Holland challenged.

"That is a favorite auto-suggestion of the evolutionary school of thought," Goodwin replied, with no tone of rancor. "I am of the opinion that if the true situation were to be stated, it is just the opposite. In this day of bitter persecution by evolutionists, it is unsafe and unpleasant for a scholar to speak his convictions. Silence is golden, sometimes, you know! I believe you said something to the effect of not having opinions a few minutes ago?"

"But what is a recognized *scholar*?" Holland insisted.

"A scholar is any man of good intellect, who has devoted years to study. His position on subjects have nothing to do with his scholarship."

"But who decides when a man is qualified for the rank?" Holland asked.

"That is where your evolutionists played me," said Goodwin laughing. "The evolutionist says that only those men are scholars who believe in evolution. In other words, evolutionists are scholars and scholars are evolutionists'."

"How can you prove this banality?" Holland demanded.

"By their own biased, prejudiced, attitude," Goodwin continued in an unruffled voice. "Did you ever know of an evolutionist who acknowledged that one of his opponents was a scholar or even possessed of a grain of sense?"

"I never did," conceded Holland honestly. "I believe you are right as to that claim. I can see now why they are so insistent that the scholarship of the world is on their side; why they contend that those who do not agree with them are merely biased, prejudiced, ignorant."

"And at the same time some of these men

they denominate by those terms are men of surpassing scholarship, in the sense of what that word means," insisted Goodwin.

"I can see that too," conceded Holland.

"You have been falsely informed also as to the universal sentiment in favor of evolution," Goodwin continued. "This claim to a surpassing acceptance by scholarship is false, as is also the claim that the intelligence of the world is for it. Do you know that recently in the city of London, a meeting was held at Albert Hall, at which ten thousand people were admitted by paid admission tickets and hundreds turned away? They came together to hear such scholars as Sir William Ramsey and Doctor A. H. Sayce of Oxford, the noted Assyriologist present the side of the friends of the Bible against its calumniators. Do you know that the majority of that audience were *young men*? The young men of the world are not much longer going to be misled by the pretensions of self-assumed scholars. They want the facts. Perhaps you know that Professor Sayce was formerly one of your accepted Modernist scholars? Well, his rigid scientific study cured that. He is now a power in the defense of the Bible. In his address for that meeting some very revealing things were said. I have an extract I want you to hear. I have the clipping of it in my pocket."

Goodwin reached for an envelope in his inside pocket, and drew out a clipping from a magazine. "Now listen!" he said, and read as follows:

"There is no better way of impressing upon the general public the fact that a sceptical attitude towards the records of the Old and New Testament is today usually the mark of ignorance or semi-knowledge. The leading scientists have returned in great measure to what may be termed the traditional views on the subject, and nowhere is this more strikingly the case than as regards the historical record of Scripture."

"Now how does all this fit into your ideas of one-sided scientific scholarship?" Goodwin asked. "And here's another good one, too," he continued, as he drew forth another clipping from his envelope. "You have heard of Doctor Koenig, haven't you?"

"You mean Professor Eduard Koenig, Doctor of Literature, Ph. D., of Bonn University?" rejoined Holland.

"Just that very man," answered Goodwin. "You know he is another of the scholars who recently took a stand in opposition to German rationalism and modernism. I have a translation of his work, 'The Modern Science of Religion and the Evolutionary Theory,' at

home. But I have right here a clipping which is taken from it, and which is conclusive to the whole argument. It reads thus:

"As far as I have gone here, the view is sufficiently established that a presentation of history of religion that places itself at the service of the evolutionary theory disregards the work of the genuine science of history, whose province it is to discern and recognize the distinguishing characteristics of any historical theme from the respective sources. The evolutionary theory, therefore, forsakes the sphere of actual historical investigation, and wanders vainly about in that of a self-made philosophy of history."

"I'm amazed," Holland affirmed, slowly. "I have been told that no man of any standing dared lift his voice against these theories. If their philosophizing is as false as their claims, I need to revise my ideas and my living. If I am something better than an animal, Goodwin, I have been traveling through the wrong jungle."

"Men of intelligence are coming back to a God of miraculous creative power, the high order of the human being created in God's image, sin as the breaking of God's law, and the saving mediation of Christ," Goodwin insisted, earnestly. "The reign of the brute got its knockout blow in the last war."

"That's news to me," affirmed Holland, with a new wording of his emphasis. "I wondered what was all the use of trying to be something better than an animal, when the doctrine was against any higher conception. If the Bible is wrong, and we are but an evolved natural being, what is there to live for except our animal enjoyments and such satisfaction as can be obtained from 'getting by' with any selfish idea we can devise? Do you think Goodwin, that I have been on the wrong course?"

"You will have to decide that for yourself," Goodwin replied. "But I am not through with this argument, yet. There is another way in which your evolutionist plays false also. That is in their claim that the scientists who have not accepted their theory are not good authorities because they are dead."

"Seems to me, I've heard some such claims advanced by Old Mugs and others," agreed Holland, smiling. "What is your reply to that?"

"My reply is, that by the same kind of logic, they eliminate their worshiped trinity of evolutionary lights, Darwin, Huxley, and Haeckel, for they, all three, are dead. And yet, no three men are more essential to their evolutionary arguments; no men more frequently quoted. But seriously, aside from the self-

dug pitfall of that kind of argument, did it ever occur to you that such an assumption is very child-like? It is too puerile for scientific minds to engage in. When men like Agazziz, Guyot, Dana, Shaler, Winchell, Wright, and scores of others, died, did the truth they embraced and promulgated die with them? Did the truth that Christ taught die with him? Did the truth that Paul stood for end when his neck was placed across the executioner's block? Truth never dies. Truth is indestructible, eternal. The men who promulgate truth may come and go, but the truth lives on forever!"

"I shall have to acknowledge that you are right in that, too," Holland agreed, thoughtfully. "I can see now, that when one stops to examine some of the pet platitudes of the evolutionists in a serious way, they are not convincing arguments."

"In other words, you can see the truth of what I have said about scholarship? You can see why Eucken said that evolutionists were not scientists who had thought the whole thing through, but were satisfied with incomplete generalizations."

"Did he say that?" asked Holland.

"Just exactly that in effect; and it is quite true so far as my observations extend. And that is the reason why Sir J. William Dawson said, 'It is one of the strangest phenomena of humanity; it is utterly devoid of proof.' And Carlyle called it 'the gospel of dirt.'"

"It seems to me that such men as Dawson, Eucken, and Carlyle ought to be accepted as good authority," Holland conceded. "In fact I would not object to call them scholars. And both laughed.

"But honestly, now, Goodwin, why not admit that we are descendants of animals? Why not admit that we are nothing but animals? You surely will admit that we are animal-like? And that is the only shred of proof the evolutionists have."

"To be sure, we are animal-like, with the emphasis on the *like*," Goodwin acceded. "The Creator who created animals, saw fit to create us somewhat by the same pattern. He was wise in this. Otherwise we could not eat the food we do, breathe the same atmosphere, drink the same water, and adjust ourselves to our environment. I suppose man might have been created otherwise; but from the standpoint of reason and adaptability we can not determine what plan would have been better. I am satisfied that God knew what he was doing, and this body, mind and spirit

"ours is a wonderful piece of construction."
 "Then you do not think man is animal-
 because he descended from animal ances-
 sors?" Holland insisted.

"Why should I when there is not a shred
 of proof of such a thing? The Bible says
 God created man. The evolutionist insists
 that man evolved from animals. The two
 theories are entirely antagonistic, camouflage it
 as you may try. I believe the Bible states
 the truth about it. I can see no reason why
 it should falsify about it."

"Then, if the Bible is right, evolution is
 wrong; and if evolution is right the Bible is
 wrong?" persisted Holland.

"I can see no other alternative; can you?"
 replied Goodwin.

"I admit you are right," Holland confessed.
 "I never knew an evolutionist but what denied
 the truth of the Bible in spots, if not in toto.
 I see why it is, now. But you mentioned
 Agazziz in your conversation a while ago.
 Where you present the day Old Mugs called
 your attention to some scientist who recently
 stated in the scientific magazine that Agazziz
 disbelieved his published opposition to evolu-
 tion, was friendly to the theory, and would
 have accepted it if he had not been prejudiced
 because he had already published material
 opposed?"

Goodwin laughed again. "That is very
 characteristic of evolutionary claims," he re-
 plied, not at all disconcerted. "They try to
 claim everything. You know their arguments
 are not so much in the way of proofs as claims;
 and that the more scientists they can line up
 on their side of the fence, the more assured
 they feel. Now, I have just this to say:
 Agazziz was not that kind of man to hypo-
 critically believe one thing and advance an-
 other. Even the honesty of a dead man is
 not safe in the evolutionists' attempt to make
 out their case. But why should they go to
 all that trouble since Agazziz is dead, and
 hence by their own contention not considered
 as authentic authority? But as to honesty,
 why should we even expect them to worry
 about any phase of honesty? If the Bible is
 false, then lying is not a sin—not even a vice
 —only an acceptable subterfuge in the 'sur-
 vival of the fittest.'" and Goodwin laughed
 again.

Finally, he continued, "I tell you, Holland,
 the evolutionary theory is a very satisfying
 doctrine. It is a wonderful salve to smooth
 out the burning of a sinner's conscience. Just
 throw over the Bible creation, and the authen-

tic Bible authority with its personal appeal
 to right and wrong; and substitute for it a
 mere belief that the unsettling sin is but an
 innocent animal or ancestral survival and the
 trick is turned: not a single prick of con-
 science is left."

Holland squirmed at this thrust. It was
 getting beneath his skin. He was face to face
 with himself. Once, he felt like making an
 angry retort, stalking stubbornly out of the
 room, and away to join his dissolute compan-
 ions. But there was enough manhood left,
 to meet the issue squarely. He thought deep-
 ly, for a minute; and his resentment died
 away.

"Goodwin, you have done me a priceless
 favor, today," he acknowledged. "I am going
 to my room, and write an honest letter to
 my father. I am going to confess what I have
 done, and ask him to let me make another
 trial. Then, I am going to get down to study,
 and cut out my old associates and all they
 stand for. If there is a God in heaven, I am
 going to give him a chance to make a man of
 me!"

Goodwin extended his hand. "Shake on
 that, Holland!" he said. "And count on me
 for any help I can give."

After Holland had withdrawn, Goodwin
 walked across to the window, and looked
 out. But he saw nothing of the scene outside.
 What he did see in his mind's eye, was a cer-
 tain attractive feminine face, and its smile
 of pure encouragement. There were the im-
 agined tones of a lovely voice in his ear.

"And Holland thinks I took a courageous
 stand to gain favors of her?" he mused, smil-
 ing.

* * *

Spencer's Definition of Evolution

Somehow we can never fail to regret that
 scientific evidence could not be presented to
 the Scopes jury. For instance, we will always
 wish that that jury mainly of farmers had had
 Herbert Spencer's definition of evolution to
 ponder over, when in his lucid and accurate
 way he summed it up as "an integration of
 matter and a concomitant dissipation of mo-
 tion, during incoherent homogeneity to a def-
 inite, coherent heterogeneity, and during
 which the retained motion undergoes a paral-
 lel transformation." It may be mischievous in
 us, but we can not help thinking that evolu-
 tion as defined by an eminent evolutionist
 should be stated in his own words.—*Charles-
 ton Mail*.

LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

The Modernists are Keeping up the Strife



If anything proves that the Modernists are not keeping the peace, but are constantly heaping fuel upon the fires of controversy, it is their copious output of books and articles. You can scarcely pick up a newspaper or a magazine now-a-days but you will stumble upon an article or the report of an address or a sermon which makes an assault upon or casts an invidious fling at, some of the vital doctrines of Christianity. As a rule, these pieces are not calm and judicial arguments, but are composed of scoffs and jeers at orthodoxy.

Thus they are keeping up the controversy, and making the position of the pacifist more and more absurd, because the gravity of the situation is beyond doubt, and calls for action.

Think of the many modernistic books that have come from the press within the last two years. There is Fosdick's book, "The Modern Use of the Bible," a most divisive publication. There are also Shailer Mathews', "The Faith of Modernism"; Moffatt's so-called "Translation of the Old Testament"; Merrill's "Liberal Christianity," and Jefferson's "Five Great Controversies." All of them are highly provocative of dissension in the church. Why do not those who deprecate controversy so bitterly rebuke these controversialists of the modernistic party? If the liberalists would keep quiet, an irenicon might soon be proclaimed throughout the whole Christian church, and she could and would go peacefully about her chief work, that of winning souls.

The liberalistic output of books within the last year is almost appalling. Even the specialist in the line of Christian polemics is hard put to keep up with the procession. We propose mentioning a few of the most outstanding books of this kind, and adding a few comments, just to show the peace-pleaders how futile and fatuous their appeals are; also to indicate who it is that is provoking and continuing the conflict.

Here, for example, is Dr. Charles A. Hawley's book, "The Teaching of the Prophets." Think of this after you have read our comments: Dr. Hawley is Professor of Biblical

Literature in the Springfield Young Men Christian Association College, and his book is published by the Association Press, which is the publication department of the National Y. M. C. A. This firm puts this slogan on the wrappers of some of its issues, "Books with a Purpose," and on the wrapper of Dr. Hawley's book, we read, "Every earnest student of the Bible as a literary and historical document will be grateful to Dr. Hawley for the striking new picture of the Hebrew prophets which these studies give." How far the Y. M. C. A. has departed from its original foundation! It seems to have gotten into the stranglehold of the modernistic apostasy.

But let us note some of the sad heresies found in Dr. Hawley's book. In his characterization of what he calls folk-religion, which he labels "superstition," he includes the "deity of Yahaveh," which is spoken of in the Old Testament and referred to in the New Testament as "the day of the Lord." Was that mere superstition? Was it nothing more than folk-religion?

It soon appears in Dr. Hawley's book that he rejects miracles and prophecy—that prophecy in the sense of prediction. For the miracle-working prophets, like Elijah and Elisha, he has little regard, likening what he calls their "emotionalism" to the excesses of the howling dervishes. A keen reviewer of Dr. Hawley's book says of him: "Miracles are to him magic, trickery or legend: they are not manifestations of the presence and power of the Almighty." In the same way the supernatural is ruled out of the predictions of the Old Testament prophecies. Say our liberalist: "People often think of the prophets as telling events thousands of years before they happened. This is not according to the Old Testament. The rabbis, just like any intelligent statesman, foretold certain events by reading the signs of the times."

We leave it to any intelligent reader of the Old Testament whether the prophets do not always attribute their predictions to the revelation of God. Again and again they say "Thus saith the Lord," or, "The word of the Lord came unto me." Listen to this again from Hawley: "Barring a few local peculiar

ities of thinking, had Hosea, Socrates and Buddha met, they would have agreed one with the other. Herein lies the charm of prophets; they are universal in sympathy, love and charm."

Without going into details or citing authorities, we are prepared to assert that any man who makes a statement like that proves by that very token that he is not well acquainted with the teaching of Hosea, or the philosophy of Socrates, or the religion of Buddha. Note what our Modernist says about Jesus: "Jesus never considered that he was anything else than a prophet who dared to fulfil the law and the prophets, both of which demanded in spirit moral perfection." Christ was the last and greatest of the prophets. Note: "Micah, Jeremiah, Servant, Jesus, Savonarola, Woodrow Wilson, all suffered for the truth which they felt must conquer."

What do our evangelical readers think of that list? So Jesus was only a martyr to the truth. Yet He Himself said, "This is my blood shed for you and for many for the remission of sins." Would any of the other persons in the above catalogue have dared to say that? No! all of them would have shrunk back in horror from so sacrilegious a suggestion. When men boldly continue to publish their liberalistic conceptions, and thus undermine the evangelical faith, who is it, pray, that is keeping up the dissension in the churches? The trouble with the pacifist is, he doesn't see far and deeply enough to recognize the gravity of the situation. Does he believe that Jesus was only a prophet? If he does, he is a Modernist in spite of any protestations, however loud, to the contrary. If He believes that Jesus Christ is also the divine Son of God, the atoning Saviour of the world, the Lord of glory, then he should realize that this doctrine ought to be defended whenever and wherever assailed.

Our present contention is that the liberalists are keeping up the controversy. Here is still further evidence. Bishop Edwin DuBose Mouzon, D.D., that well-known Modernist of the Methodist Church South, recently issued a book entitled "The Program of Jesus." Does he uphold the Biblical position of his church as it is clearly set forth in the Methodist standards? He does not. For example, he holds that Jesus did not propose to establish a kingdom in heaven, but one to be built here and now in this present world. The apocalyptic statements and prophecies of Jesus respecting the coming of the King in His

glory to judge the quick and the dead are simply cast overboard as meaning that God will finally conquer by a gradual pervasive process. The Bishop's conceptions of the atonement are wholly inadequate. Respecting the person of Christ, our author derogates from His true divinity. He holds that the intellectual conceptions of the early disciples probably "colored" the original sayings of Jesus. Then what becomes of the divine inspiration of the gospels, to which the Methodist Church binds itself? And if our present gospels are not reliable, but are "colored," how is any one going to tell who Jesus really was and what He really said? The Bishop even goes so far as to cast discredit on our Lord's deity by citing the passage in which Christ said that He did not know when the last day would come. This can all be explained, and has often been explained, and a professed scholar ought to know the evangelical explanation.

Our point at this place is: Bishop Mouzon has a right in this free country to believe what he pleases, and to teach what he pleases; but he has no right, ethical or otherwise, to pose as a Methodist when he rejects the very doctrines and principles on which Methodism is founded. He and his fellow-radicals are the men who are continually piling fuel upon the flame of controversy in the church of Jesus Christ. Surely if they would keep quiescent, there would be no room or occasion for dispute.

We have not yet had time to read Dr. Charles E. Jefferson's new work, "Cardinal Ideas of Isaiah;" but a competent and analytical reviewer tells us something about this book in a recent number of *The Princeton Theological Review*. Says this critic of Dr. Jefferson's book: "Everything in the prophecy (of Isaiah) is made so perfectly natural that there is little or no room left anywhere for anything supernatural." Is that the evangelical position? Is not the book of Isaiah surcharged with the supernatural element? Does not the prophet say again and again that God spoke to him in a very direct and special way? If what the prophet says on this point is not true, how can we believe anything else he says? In that case what is the use of writing a book on the "cardinal ideas of Isaiah"? A man who would falsify by saying that God spoke to him directly, when He did not, is hardly worth considering for a moment. He would be anything but a "genius." Yet Dr. Jefferson calls him one. Confidence in his "cardinal ideas" would be sapped.

The same vocative author teaches—nothing less can be made out of his repeated declamations—that men today are just as much inspired as Isaiah was; yes, men in New York City are just as much filled with and led by the Holy Spirit. We quote his critic, and we hope he and his colleagues in liberalism will hear and heed: "One might ask the gifted author to specify some of the men of New York City who are receiving these twentieth century messages from God which contravene or transcend those of the prophets and apostles and of the Son of God Himself" . . . The critic also adds: "It goes without saying that the author accepts the results of the so-called Higher Criticism concerning Isaiah." He devotes several pages to an effort to nullify the idea that the prophecy, "Behold, a virgin shall conceive and bear a son, and shall call His name Immanuel," has any reference to Jesus Christ. But we would remind Dr. Jefferson that St. Matthew tells us that the Angel Gabriel applied this prophecy directly to our Lord Jesus in his announcement to Joseph, the betrothed husband of the Virgin Mary. What is Dr. Jefferson's idea of the divine inspiration of Matthew? If he did not tell the truth here, can we rely on anything else that is recorded in the New Testament? Our point again is made: the Modernists are keeping up the disturbance in the churches.

Another book of the same sort is Dr. E. Hershey Sneath's "Shall We Have a Creed?" This author proposes a new creed, which is to displace the historic confessions of the church. By my! what a hewing down! Christianity is practically reduced to a social scheme, with God and immortality in the background to give it a kind of drab religious sanction. There is no hint in it of the Trinity, the deity of Christ, the expiatory atonement, the resurrection of the body, the second coming of Christ, the inspiration and divine authority of the Holy Scriptures. Yet on this meager, gray-hued creed he proposes to unite all Roman Catholics, Protestants, Fundamentalists and Modernists! He might as well save his ink—might as well leave it in his typewriter ribbon. This is simply another book that helps to keep the church distracted.

A keen but wholly merited critique of Dr. Merrill's recent book, "Liberal Christianity," appeared in the current number of a contemporary. Dr. Merrill's book is certainly an irritating one. It belongs to the harassing class of polemics. For instance, he argues

against the bodily resurrection of Christ, rejects some miracles and accepts others (how utterly inconsistent!), discards the physical return of our Lord, thinks the creeds should be revised, and has little concern for many of the historical facts recorded in the Bible. Time and space are too precious to spend in pointing out the quarrel-breeding character of the book. We agree with his critic who says: "If Dr. Merrill cannot believe that the Confession of Faith contains the system of doctrine taught in the Holy Scriptures, there is only one honorable thing for him to do—quietly withdraw to a denomination in harmony with his views."

Another outstanding liberalist is guilty of stirring further controversy—Dean Charles R. Brown in "Why I Believe in Religion." It brims over with liberalistic thought. It might be called a propagandist book in behalf of Modernism. All through its pages you will find "flings" at orthodoxy; and, what is worse still, caricatures of orthodox teaching. The holy doctrine of the substitutional atonement, taught so clearly in the Bible and held through all the centuries by the evangelical church, is belittled and rejected forthwith, and another theory, which is no atonement at all, is put in its place. The amazing thing is that Dean Brown cannot see that a human mother suffering for her children does not and cannot make atonement for their sins. No other being save Jesus Christ, the incarnate Son of God, could make atonement for human sin through vicarious suffering. A mother bird might die defending her young, but that would not make expiation for sin. Divine atonement is unique. Cannot men see this? Jesus Christ, the God-man, is *unus et unicus*. If any one thinks he can get the experience of salvation by going to some one else, like Plato, the Buddha or Confucius, let him try them, and see what the result will be. Jesus said, "I am the way, the truth and the life; no man cometh unto the Father but by me."

Dean Brown's constant flings at orthodox Christianity help to keep up the dissension in the church of Christ.

Before us lies a most irritating book—one that is unworthy of its author, latitudinarian as he is. We refer to Professor W. M. Forrest's "Do the Fundamentalists Play Fair?" The author is the professor of Biblical History and Literature in the University of Virginia—a public, tax-supported institution. What he does not do in tearing the Bible to

pieces and rendering it nugatory, is hardly worth doing. With the exception of trying to salvage a little here and there, Thomas Paine could not have carried on the process of iconoclasm further and more radically. The most provocative part of the book is its constant accusation of dishonesty against the fundamentalists. The charge of "no fair" is carried through all the chapters of the book. The orthodox party are compared to children playing games, in which one side cries to the other side, "No fair!" That is, one side accuses the other of *cheating*.

Our reply is, the evangelical party in this debate are not playing a game of marbles, or any other game. They are not "playing" at all; they are engaged in a most earnest and important work—the saving of evangelical Christianity in its fullness and purity from the ravages of the destroyers. And in this earnest endeavor the charge of "no fair" is untrue — absolutely untrue. Evangelical Christians may make their mistakes, for to

err is human; but they are not dishonest. We make no counter charges against the Modernists on the "no fair" basis; but we do say that Professor Forrest has added much fuel to the fires of controversy, and has caused them to blaze up even more fiercely than before. We cannot help wondering why he should care to occupy a chair of Biblical History and Literature in a State University, or anywhere else, when he holds such loose and radical views of the book. What a time he must have teaching his students the Bible while he is all the while discrediting it as unhistorical and unscientific.

Many other radical books have lately come from the press. Those who want to proclaim an irenicon would better appeal to the Modernists to keep the peace. As long as the radicals keep up their propaganda, the debate will continue, for conciliation between their views and evangelical Christianity is just as impossible as it would be unethical and disloyal.—L. S. K.

The Time Element In Evolution



NOTHER evolutionist has come forward to explain the theory. This time it is George Howard Parker, Professor of Zoology and Director of the Zoological Laboratory of Harvard University. His book bears the title, "What Evolution Is." It is written in a kindly spirit, being in this respect a model of presentation. Although we shall pass some criticisms upon it, we shall try to be courteous.

A genial letter from the manager of the Harvard University Press, which publishes this book, commending our fairness, makes it doubly embarrassing for us to criticise Professor Parker's volume; but, with all our desire to please so cordial a publisher, we must follow our convictions. Therefore we must say at the start that the book has failed to convince us that evolution is scientifically established; indeed, it has had the opposite effect.

It is doubtful whether so primary a work fills a need today, as by this time almost everybody knows what evolution is—at least, as to its essential factors. Besides, the author tells us nothing new. All his statements have been made again and again, while his arguments have been answered repeatedly by such men as Orr, McCosh, Dawson, Kelvin, More, O'Toole, Horton, McCullen, Price and Brown. He repeats the worn statements

just as if they had never been questioned. Although the works of Price, More and O'Toole have been published for a number of years, our author gives no signs that he has ever seen them. In his meager bibliography (only seven writers and nine works are mentioned) these authors are not included, but the whole list is made up of well-known advocates of evolution, whose works have been criticised by anti-evolutionists many times. We are more and more surprised that scholarly men can go on and on repeating their statements without so much as even mentioning the fact that their conclusions have frequently been called in question.

The stereotyped arguments for evolution are repeated in this new volume. Again and again the author declares himself to be against the doctrine of special creations. Thus we know that his theory contradicts the teaching of the Bible, which is plain and positive regarding the doctrine of special creations at all the strategic points in cosmogony. The Bible also teaches that each species was created to breed after its kind, an expression that is repeated some six or eight times in the first chapter. Thus we know how to classify Professor Parker so far as his attitude toward the Holy Scriptures is concerned.

The writers for this magazine have again and again examined and criticised all the so-

called "proofs" of evolution that are repeated in Professor Parker's book. It would be wearisome repetition to our readers to go over them again. So we shall confine our discussion to only one of the many vulnerable points in this book. We drop down on page 43, where our author says:

"It is by no means easy to determine how long living things have existed on the earth." Then why not just keep quiet about it, and save precious time and futile effort? But no: "Estimates vary from a hundred million to two thousand millions years." This proves that the data of evolution are extremely uncertain or the "estimates" would not be so absurdly far apart. Suppose the contractors for buildings could not come nearer the correct estimate! The Biblical chronology is far more certain, and its various "estimates" differ only by a few thousand years. We have tried to subtract a hundred million from two thousand million, but the remainder is so large that one cannot begin to comprehend it. The idea that learned men deal with numbers that are incomprehensible, and then label their calculations as "science," strikes us as extremely inconsistent.

Nothing daunted, our evolutionist pursues his fanciful way: "But from an evolutionary standpoint such enormous periods, and even such differences in the estimates, are not so significant as the kinds of organisms that are shown to be present at different periods in the earth's history and the sequences that this history discloses. Sketched very broadly, it may be said that during about the first two-thirds of the period in which life has been on the globe, only invertebrates were present . . . Vertebrates, or backboneed animals, first arose about the beginning of the last third of the period of life on the globe, and the earliest fossil representatives of this group were the fishes. These were followed, near the opening of the last quarter, by the amphibians, which were succeeded by the reptiles, the mammals, and the birds in the order named. Man has been present on the globe during somewhat less than the last hundredth of the total period of living things."

To all this guessing we must object in the sacred name of science itself. No one can even begin to tell what occurred so many eons ago. The data are so complicated that it is impossible to give even a reasonable conjecture. Besides, the foregoing mathematical calculations are absurd. If they were proved, we would have to accept them, however un-

reasonable such a *regime* as they indicate would be. But since they are only surmises we have a right to point out the unreasonableness of believing that any Power, be it God or what not, would use up two-thirds of the whole period of living organisms in bringing mere sponges, corals, worms, snails, crabs, etc., into existence, and then spending only one-third of the whole time in developing the higher animals and man himself. Then think of it—man has been here less than one hundredth part of the whole time of the existence of living organisms! What was the use and the sense of it all? Why should any intelligent being consume such vast ages in evolving only sponges and crayfish? Indeed, the vegetables and animals are mere mechanisms, having no free will, no rational personality, no moral character, no spiritual aspirations. Then why should an all-wise God waste so much time in making them. Why, we humans, limited as we are, do not spend any more time than we must in making mere mechanisms, and it is no sign of smartness, intelligence or skill for men to dawdle over constructing them.

To form moral character and spiritual life, in dealing with free moral agents, the case is different. There God must be patient, and must bring about His beneficent results by moral suasion, and must not incroach on man's liberty. But even here one would think that six to eight thousand years would be plenty long enough to bring about His gracious results.

And why do the evolutionists demand so much time? Because they reason in a circle: first, they take evolution for granted, and then they declare that evolution would require a vast amount of time to achieve its results. But if the major premise has not been established, no one has a right to draw any conclusion from it. The bane of the logic of the advocates of evolution is their constant committal of the fallacies of begging the question and reasoning in a circle.

There is another reason why the evolutionists are asking for almost unlimited time. They do not see their theory at work in nature today. All species at present seem to be well stabilized. Each kind breeds true to form. Even the various species of monkeys do not mix up their family affairs. The same is true of the apes; the various species do not cross breed. Besides, none of these creatures, which are supposed to be man's nearest kin, have made any progress during the whole his-

ic period of five thousand years. The birds r the same witness to fixism in species. ge various kinds of woodpeckers, sparrows, d warblers—all absolutely refuse to in-breed. Why does not the smart but pesky English sparrow inter-breed with the American song sparrow, and thus bring in a new species, and place at least one instance on the credit side of evolution. Why, even the littler fiddler crabs, which we studied a good many years ago on the Mexican Gulf coast of southern Mississippi, never select their mates from the other kinds of crabs that burrow next door to them in the sand. Nature is mighty jealous of her types. And what a blessing it is that she is! For if species were everywhere in a state of flux, the world of nature would be a veritable welter. It would be impossible for man to exist if species were not constant.

Now, the evolutionists, seeing that fixism is the dominant law in organic nature today, declare that the process of evolution is very slow; so slow, indeed, that no evidence of it can be found within the whole historic period of six thousand years. Yes, and geology teaches that species came into existence suddenly and fully developed. Even the very first forms of life were wonderfully complex and contained practically all the organic types below the vertebrates. Geology also teaches that many of the extinct animals of the long ago were just as complex and perfect in their organization as are their successors of today, while some of them were much larger and more powerful.

So, of course, since evolution *must* be true, whether it *is* true or not, according to its exponents, and since it works by an impercep-

tibly slow process, therefore it requires an incalculable amount of time to accomplish everything it is supposed to accomplish; a method of reasoning that involves at least three logical fallacies—begging the question, the *non-sequitur*, and the over-broad generalization.

We cannot help feeling that evolution is too slow for any practical use. It might, in fact, be called a "slow coach." Being so slow, it is a very tedious and humdrum process. It is difficult to see how any being, especially a Supreme Being, could take pleasure in putting on so wearisome a drag. In these days, at least, we want to do things with dispatch, and be done with them, and then get at something else.

Another matter is puzzling: if it took so many millions of years to evolve man to his present status, how does it happen that some men have made such wonderfully rapid progress within the last few years; that they are so far advanced beyond all the wise men of the past, and are ready to cast overboard the accumulated wisdom of the ages. Why is the present generation of evolutionists and religious liberalists so uncommonly smart and superior? Is this speeding up in the last two decades to be interpreted as a "saltation"? The trouble is how to understand why those who have performed so wonderful a saltation do not understand logic better, and are unable to distinguish between science and speculation.

At all events, if spontaneous generation and transformism do not take place now in the natural realm, it is idle to declare that they took place a thousand millions years ago, for nobody can go back to that time to prove anything.—L. S. K.

The Newest Debate on the Septuagint

By Privy Councilor Eduard Koenig, Bonn, Germany

Translated by the Reverend E. W. Hammer, Lynbrook, New York

THE origin of the Greek form of the ancient Hebrew Writings (Septuagint) is an event of such importance in the history of human civilization as to deserve to be repeatedly brought to the attention of the passing generation. It was a gigantic progressive step in cultural history when, for the first time, a Semitic literary work was translated into an Indo-Germanic language. While Goettingen and Cambridge, in the customary way of producing critical editions,

are emphasizing the importance of the Greek Old Testament, new directives were introduced last year from two sources in order to obtain a new position in Israelitic literature for the Greek Old Testament.

Up to the present, whoever thought otherwise than that the Greek form of the Old Testament had been translated *immediately* from the Hebrew (Aramic) sources? An old tradition tells us that the Egyptian King Ptolemy Philadelphus sent a delegation to Jerusalem to obtain from the high priest

there, an authentic copy of the Mosaic Law-Book and to secure expert scholars as translators. Recently, however, Frank Wutz (Professor in Eichstaett) has set up a remarkable theory. He maintains that the translation of the ancient Hebrew writings into the Greek was made from manuscripts in which the Hebrew wording was given in Greek letters. These he calls "transcription texts."

Are there any direct proofs that these "transcription texts" existed at some time? In Wutz' book (*Die Transskriptionen von der Septuaginta bis zu Hieronymus*, 1925, page 5) we read that these transcription texts "were acknowledged as generally known, and even a perfectly natural supplement of the Hebrew consonantal text from the third and fourth century B.C. to at least the days beyond Origen's time." But if such texts really existed in numerous places, then we might expect to find copies or at least fragments still extant. Of late, many specimens of ancient literature in the Biblical field have been found, e.g., in ancient Cairo.

But no mention is made that a "transcription text" as a constituent part of the old Hebrew Bible has been found. Or is the existence of transcriptions mentioned anywhere? For the affirmative, Wutz (page 110) refers to a place in the letter of Aristeeus (paragraph 15). But the main word, *metagraptsai*, as used there, does not necessarily mean "to transcribe into Greek letters." It may also have the meaning "to make a new copy." Nor is the purpose of such transcriptions easily conceivable. If we say they have simplified the pronunciation of the Hebrew text, we must remember that they in turn create other difficulties, because the individual aspirants and several s-sounds of the Hebrew could not be represented by Greek letters. Wutz himself concedes this point (page 102f).

A second attack on the usual appraisal of the Greek Old Testament aims, though in a different way than Wutz' theory, to correct the prevalent view. This second attack has been made in a pamphlet entitled, "The Bible and the Greeks." It is written and published by Theodor Derjugin, recently of St. Petersburg (Leningrad, Brounitzraja 16). He maintains that "the generally accepted view that the Septuagint is a translation is wrong," or, "the Biblical text was created by the Greeks," etc. (page 10). His starting point is this: "For a long time the attempt was made to find an explanation why the ideas

of Greek philosophy are so distinctly reflected in the text of the Bible" (page 10). "For these attempts are fruitless, and none of the fine phrases about Plato, the 'Attic Moses' as he is called by several Christian apologists—solve the problem of Moses and Plato" (Page 11).

But these are nothing but meaningless words. He should have taken the time to prove which ideas of Plato were found in the Pentateuch. This proof he will never be able to bring.

Another starting point for his view is found in the cultural rivalry of the Hellenic Jews with the Greeks. He claims that during the Alexandrian period "the Jews discovered the evidence of the Greeks' claim to culture in the works of the representative of Greek civilization. Greek poets related wonderful myths about the origin of the Greek people, they sang the deeds of the heroes and wrote odes to their honor (page 17f). Why should not the Jews create something similar? Certainly in such self-created works the Jews could also lay claim on culture in their own history, in their own philosophy, in their own poetry, in things created by the Jews themselves. Thus, undoubtedly the Jewish trend of thought must have molded itself during the Alexandrian epoch" (page 18).

Yes, without a doubt it must have been a Derjugin imagines! One can imagine almost anything one wants to. But how about the facts as found in the history of literature? Of course, Derjugin cannot see them. Indeed, during the Hellenistic period of the Jews many books of a historical, philosophical and poetical character did originate. We know them as the Apocrypha and older Pseudepigraphic writings of the Old Testament "Book of the Jubilees," "Judith," the book of, "Jesus Sirach," the poet Ezekiel's drama of the "Exodus" from Egypt. Did these books originate contemporaneously with the historical, the chokma literature and the poetic writings of the Old Testament canon? These questions must be negatively answered. If proof is necessary, compare the Book of Jubilees with Genesis, the Book of Enoch with Amos, the Proverbs of Jesus Sirach with Solomon's Proverbs. The object is to show that this Jewish tendency to imitate the Greeks is supposed to lie in the fact that those Hellenistic manufacturers of Israel's past also thought out its religious background. According to Derjugin, these Hellenistic Jews

ed the thought on the world that God
ed Israel, as His people "holy" and there-
distinguished it from all others (page 19).
nce, what the prophets, the heralds of the
t exalted religion and the strictest moral-
y announced and set before the eyes of
r people as true Idealism, was created
rward in Israel's history. But what
nz Delitzsch was unable to accomplish
l certainly be impossible for Derjugin.
ael's path and obligation toward civiliza-
a as recorded in the books of the Old Tes-
ment is definitely rooted in facts.
Naturally, Derjugin desires to establish
historical proof that the Greek version of
Old Testament is its original form—
which we just criticized—with the additional

remark that the Jews still living in Palestine
wanted to retain in their own Hebrew lan-
guage the books written in Greek. "Thus
the Hebrew redaction of the text is a trans-
lation of the Septuagint" (page 25). But
since the foundation of his cultural historical
proof has been proven flimsy, the untenable-
ness of the superstructure needs no refuta-
tion.

But what must be the result of this heated
debate into which the Greek Old Testament
has recently been drawn from two sides? It
can only lead to the verification of the fun-
damental view which science has established
so far concerning the origin and the intel-
lectual-historical position of the Greek form
of the old Hebrew writings.

Reviews of Recent Books

Fundamental Christianity. By Francis L. Pat-
ton, D.D. The Macmillan Company, New
York. \$2.25.

Of course, all of us know Dr. Patton, who
is president of Princeton University,
188-1902, and of Princeton Theological
Seminary, 1902-1913, and who has since the
retirement date been devoting himself to
writing, lecturing, and literary production. We
have found that whatever he writes is in-
teresting and pre-eminently worth while—
interesting because he has a style all his own
which reflects his individuality; worth while
because he never deals with small themes,
even though at times a glint of witticism
flashes out.

And this leads us to say that this last book
from his brain and heart is one of massive
thought. Dr. Patton always deals with his
themes in a large way. He has the com-
prehensive type of mind. As you follow his
thought, sentence by sentence, you feel your
comprehension. How small and narrow and
inadequate appears the mechanistic view of
the universe after you have risen with Dr.
Patton to the theistic philosophy, which ex-
plains all the varied phenomena of the cos-
mos, from the primeval electron or atom to
the eternal, self-existent, all-wise, all-power-
ful personal God, Creator, Preserver and
Redeemer. Here is no place for the narrow,
one-sided, the pickayunish. Read the
book, master it, and have large thoughts.

This book, coming from a mature and
massive mind, is cause for joy to the evangeli-
cal believer. It shows how Christian faith

and the highest modes of reason are corre-
lated, showing that both faith and reason
come from God. There is no antithesis be-
tween them. On the other hand, Dr. Patton
proves the inadequacy and unreason of the
materialistic, mechanistic and pantheistic sys-
tems, and upholds stoutly and effectively the
theistic philosophy. We are glad that he does
not follow Kant in his rejection of the theis-
tic arguments, but appraises them at their
true value, even though he does not over-
estimate them. It is beautiful to note how our
author, after all his fine and high logical
processes, brings his first chapter to a climax
by an eloquent quotation from the Bible,
showing that the book of God taught cen-
turies ago precisely what reason proves in
this advanced twentieth century.

The book, though quite large, contains
only five chapters, but note how timely and
fundamental they are: "The Theistic View
of the World," "The Seat of Authority in
Religion," "The New Christianity," "The
Person of Christ," "The Pauline Theology."

We have no criticism to offer on so great a
book, but are simply wondering whether Dr.
Patton does not sometimes use the term "evo-
lution" in too elastic a way, and thus afford
the advocates of that crude theory some
slight encouragement. Evolution means that
man looks back to the pre-ape and sub-mon-
key for his sires; but we cannot believe that
our author would subscribe his name to that
hypothesis. The first man was created, not
evolved. See the Bible.

Between God and Man: An Outline of Dogmatics. By Andrew George Voigt, D.D., LL.D. The United Lutheran Publication House, Philadelphia, Pa. \$2.00.

In this book we have the second edition of this work, whose former title was "Biblical Dogmatics." We are not sure that the new title is an improvement, because it does not give a clue to the character and contents of the book. Such a description ought not to be relegated to a sub-title. The book, however, in spite of its ambiguous title, is an excellent one. We like its methodology for a seminary textbook, because the material is arranged in an orderly way. Both teacher and student may know from the subdivisions just what themes are being discussed. The contents are conveniently classified for the assignment of lessons as well as for use in the classroom.

Under each doctrine of the Christian system a definition is given. Most of these definitions are so concise, accurate and comprehensive that it is worth the student's while to commit them to memory. The great and inspiring doctrines of Christianity are here discussed in a living way, not merely in the way of cold scholasticism. They live and breathe. The doctrines of the Trinity, the Incarnation, the Person of Christ, the Atonement, the work of the Holy Spirit, and the future life—all these are treated with sufficient fullness to give the student a clear and technical conception in each case. Dr. Voigt, we are glad to say, always goes to the Bible first. If human reason is appealed to, and if the doctrines are developed beyond the plain Biblical teaching, these accretions are not set forth in the same authoritative way as is the clear teaching of the Holy Scriptures. This is well; it saves the student from rationalism.

In the case of distinctive doctrines, the Lutheran conception is set forth, but without unkind reflections on the theology of other communions.

It is too good and thoroughgoing a work for us to criticise. So we are just wondering whether in the treatment of Biblical inspiration there is not a little too much of the "it is, and yet it isn't" to make the doctrine really clear and positive. Then, the author's revised statement of regeneration does not seem to us to be much less ambiguous than was his statement in the first edition of his book. But we acknowledge that it is difficult for any one to define the doctrines just named in such a way as to clarify them of all difficulty and haziness. We believe that Dr. Voigt's book

will be acceptable to many theological teachers and their students, as well as to many men in the church.

The Predicament of Evolution. By Professor George McCready Price, M.A. Southern Publication Association, Nashville, Tenn., Atlanta, Ga., Fort Worth, Tex. Paper bound, 60 cents.

Along comes another searching book against evolution. This crass theory seems to be summoned before the bar of reason and science quite often of late. Such authors as O'Toole, Horton, More, Hardie, McMullen, King, Williams, Mauro, Graebner, Dorman, Baker, Nichol and Price are giving the hypothesis no quarter. Most fatally are they pointing out its inadequacies as a scientific piece of speculation.

In this last work from our friend, Professor Price, we have a most telling argument based on facts of nature that cannot be gainsaid. One might have thought that our author had said everything that could be said against evolution in his numerous other books, but this one seems to be the climax of all his argumentation. He touches on many phases of the subject. His presentation of the argument from Mendelism is singularly forceful. Again he elaborates on the reasons for the so-called New Catastrophism, and shows convincingly that it explains many phenomena of the world today and in paleontology that the traditional doctrine of uniformitarianism never did and never can explain. We give to this cogent book our heartiest endorsement.

The Introits and Graduals: The Trinity Season. By H. Alexander Matthews, Mus.Doc. The United Lutheran Publication House, 1223 1234 Spruce Street, Philadelphia, Pa. \$1.00 per copy; \$15.00 per dozen.

The Lutheran Church as a rule loves stately, worshipful service, in which there is much solemn music and in which the congregation, choir and minister can all have a part. This makes for communal worship. In the chief Lutheran service there are introits and graduals, which consist of appropriate Scriptural selections for each Sunday of the year. In many churches these portions are read by the pastor and congregation. But here is a book which contains all these selections set to beautiful music. Any one who loves a worshipful service can readily imagine how much would be added to its impressiveness if the choir would sing these portions instead of their being read by the people. This volume is intended to be a companion volume to Dr. Matthews' previous volume on the Introits.

Graduals of the season of Advent to Christmas Sunday. In this way the whole Church is provided for. We rejoice in this book, and we hope that many congregations will secure it, and thus greatly enrich the service of the worship of God. Such services will not become formal, if people will only lead their souls into the sentiment and music.

Thinking on Immortality: Reflections on the Life beyond. By Clarence E. Macartney, D.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. \$1.50.

In these days of the skeptical interrogation-point, every book that points out the duty and rationality of Biblical teaching is timely and helpful. The Bible answers the question, "If a man die, shall he live again?" in the affirmative. Dr. Macartney shows in a useful book that such a doctrine is not only reasonable, but also most satisfying to the aspirations of the soul. "If in this life only we have hope, we are of all men most miserable." Dr. Macartney shows that all men are something of an intuitive feeling that they are not born merely to live a little while and then perish for ever. Somehow, the trump of immortality has been put upon the human soul. If there are people today who do not care for a future life, it must be because they have done despite to something very elemental in their nature. We like the author's treatment of the teaching of the Old Testament on the future life. He shows that this is not as hazy as many Biblical interpreters have supposed. In this he agrees with Caleb Baker's keen analysis in his book on "Life and Death," reviewed in this magazine for May. Dr. Macartney has little sympathy with spiritism. He thinks that if "the road to Endor" were the way to find out anything about the spirit world, Paul surely would have advised the Christians at Thessalonica to attend spiritualistic seances. His argument for the resurrection of the body, in view of the Sadducean attitude of the Modernists, is most timely. The last judgment and future retribution receive such treatment as only a thoroughly evangelical scholar can give them. This book proves beyond a doubt that, when you want to find a reasonable and satisfying answer to the fundamental yearnings of the soul, you must go to the Bible.

The Red Theology in the Far East. By Charles H. Coates. Chas. J. Thyne & Jarvis, Ltd., Publishers, 66, Whitefriars Street, E. C. 4, London, England, 1916.

The author of this unusual exposition was for twenty years a missionary in China and

Thibet. He ought to be competent, therefore, to depict the real situation in those countries and to describe the destructive effects of the "Red Theology" on the people of the Orient and the cause of missions there. This he does with rare insight, ability and incisiveness. By the "Red Theology" he means Modernism. Just as there are destructive "Reds" in the political sphere, so there are "Reds" in the realm of religion. In the first part of his book the author furnishes a rebuttal of Modernism. It is smashing. He goes into science and philosophy as well as into theology. He shows himself conversant with the latest discoveries of geology, and shows how unnecessary it is to demand untold eons to account for the fossiliferous strata of the earth's formation as evolution does. The New Catastrophism, which may be connected with the Noachian Deluge, accounts a thousand times better for all the geological data than does the traditional uniformitarianism of Lyell which has so long been in vogue.

In Part II our author vividly portrays the practical fruits of the Modernistic apostasy in China. This is a veritable indictment. He traces the negative effects of apostasy in history from the beginnings of Christianity, and then draws the deadly parallel with its modern recrudescence. The Red Theology does the same kind of injury to the church on our mission fields as it does in this country and in England; it is the same divisive force, the same process of sapping Christian faith among young and old alike. This book ought to be widely circulated here in America, and we hope it will be. It will prove an eye-opener, and will show how futile and perilous is the position of the would-be pacifist with his sibilant *hush-sh* warning.

Thinking and Studying: A Students' and Teachers' Guide. By Howard Leslie Hunt. The Times-Mirror Press, Los Angeles, Cal.

The author of this book is Assistant Professor of Education and Supervisor of Student Teaching in the University of Southern California. His book is valuable for its many suggestions on the proper training of the mind. Quotations from many literary writers who are experts in their lines of thinking and writing are given throughout the book, and this one of its chief values. The chapter on thought and language is very good, showing that language is intended to express and explicate thought, not to obscure it. The climactic chapter is the last one on "Personal Development." Wherever the author men-

tions Christianity, he gives it a favorable emphasis.

Matthew Twenty-Four and the Revelation. By Henry W. Frost, D.D. Oxford University Press, American Branch, 35 West 32nd Street, New York. \$1.75.

This book contains an analysis, a literal translation and an exposition of Matthew twenty-four and the Revelation of St. John. The translation is made directly from the Greek. We are not in a position to pronounce judgment upon the author's method of dealing with the prophetic and symbolical portions of the Scriptures here interpreted; but we can say that the work is worthy of any person's reading and study. We are especially impressed with the translation, which is done in clear and graceful English, and yet it brings out the Greek idioms, helping the reader to sense the peculiar shade of thought to be emphasized.

Quiet Talks on the Crisis and After. By S. D. Gordon. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. \$1.25.

After reading this book, you will not wonder at the author's statement: "Eleven years of intensive study have been given to European history and conditions. Back of that lie other years of more general study and personal observation."

Dr. Gordon expects a crisis in world history: "It centers in Europe. Its connecting lines run out into all the earth. It will be terrific in intensity, probably beyond the world war. . . It will be the result of man's use of his freedom of action. It will be made the occasion of direct intervention by Christ, to clean up the crisis, and start a new racial order of things on the earth."

The author's mode of treatment is as follows: First, he refers to the Bible as a "singular Book." Then he notes the past crises—the Eden crisis, the flood crisis, the Babel crisis, etc., up to the Jesus-rejection crisis, in which he holds the virgin birth of Christ to be "a racial necessity." A future crisis predicted is the next subject treated. After this "the present outlook of the world" received elaborate attention, the whole political, social and religious situation in Europe and the Orient being canvassed. Dr. Gordon here displays a most comprehensive grasp of world affairs. Most significant is his series of "breakdowns," namely, of the church, of the university world, of scholarship, science, morality, civilization. Then comes a keen analysis of the ripening of the predicted crisis;

followed by a description of the crisis itself and how it will be cleared up by various forces and the final coming of Christ. What is the "After" of the crisis? The goal of Christ's millennial reign. If it were for this glorious *finale*, we fear that Gordon's "Quiet Talk on the Crisis" would be rather a disquieting talk. One who appreciates this wonderful book, but who is altogether convinced by it, feels like hoping and praying that the grand *finale* might come without the terrific intervening crisis.

The Problems of Origins: Whence Came the Universe? Whence Came Life and Speciation? Whence Came Man? A Frank Discussion of the Doctrines of Creation and Evolution. By Leander S. Keyser, A.M., D.D. The Macmillan Company, New York. \$2.00.

(Perhaps no explanation is necessary; and yet well, the editor of this department could not so well review his own book. He therefore asks his friend and fellow-worker, Professor Charles McMullen, Ph.D., Center College, Danville, Va., to give a judicial estimate of it. Dr. McMullen is the author of "The Logic of Evolution," Richard G. Badger, Pub., Boston, Mass., which we have viewed in the May number of this journal (L. S. K.)

This is a frank, clear-cut, thoughtful and able discussion of fundamental problems. The writer is quite at home in all three fields covered by the discussion: Biblical exegesis, philosophy, and the world of science. Dr. Keyser appreciates the value of a careful definition of terms and shows his appreciation by his own practice.

Dr. Keyser points out that creation and providential control are linked together. "God created the universe, He is its complete Sovereign; He is able to sustain and control it. He is its physical and moral Governor (p. 37.) The first chapter of Genesis furnishes an adequate philosophy of beginning and is in accord with scientific facts as known. He properly insists that we must have an adequate cause for what we find in the world. "Evolution, however, is not an adequate cause for many of the results we see in the universe. Indeed, evolution is not a force at all, or a person. It is, even if true, only a *modus operandi*. There would have to be some adequate power to push it along and some directive agency to move it forward along the line of progress" (p. 63). Again, "The atheistic world-view is an attempt to get something out of nothing, or something of higher quality out of something lower; all of which is *a priori* impossible and absurd, and lacks a *posteriori* demonstration" (p. 64).

Dr. Keyser shows that creation is a basic doctrine, and that it is reiterated again and again throughout the entire Bible. No believer in creation need stumble over the idea of God's creating all the different species of animals, since creation itself involves the idea of the creation of all the individual atoms that go to make up the physical universe.

The Biblical account of man's origin is carefully worked out and its reasonableness is shown. In answer to those who profess to believe in man's exalted nature and destiny, but are hazy as to his origin, the author says, "If man's origin is wrapped in obscurity, a like obscurity surrounds his purpose and his destiny" (p. 99). He makes clear, too, that the question of man's origin is a religious question. The Biblical account and the evolutionary account are essentially different. It is impossible to harmonize the bestial creature of evolution with the Adam of Genesis.

Dr. Keyser shows that the evolutionary explanation of man's origin is highly conjectural. As a result, the conjectures and guesses of the physical scientists conflict. Man's pedigree as outlined by the evolutionists is a tissue of assumptions, questionable facts and doubtful inferences. In the light of the present situation, the author is fully justified in saying, "However, we do not feel strongly impelled to attempt such a reconciliation as long as evolution rests only on a conjectural or hypothetical basis, and especially as long as so many outstanding facts seem to be against it" (p. 242).

This book shows the hypothetical and insecure character of the evolutionary position and the highly satisfactory doctrine—philosophically, scientifically and religiously—that is set forth in the Scriptures.—*C. B. McMullen.*

The Ten Greatest Words About Jesus. By J. C. Massee, D.D. George H. Doran Company, New York. \$1.50 net.

Really here is a unique book, even for so original a thinker as Dr. Massee; and, best of all, it is all drawn from the Word of God, without shading or reduction. "Who is Christ?" is effectually answered in this book. Without controversy, the presentation of the person of Christ in such a simple and positive way becomes most impressive, and the cumulative argument grows convincing to the open mind. At all events, we cannot help thinking that, if the veriest infidel would read this book at all seriously and judicially, he would be led to repent and go to Christ for assur-

ance of truth and pardon, and would receive it.

In this book the various witnesses to Christ are summoned into court, and are, as it were, cross-questioned. The angel of the annunciation foretells His advent and defines His character, person and purpose. Then the first disciples are placed on the witness-stand and give their impression of Him. His critics give their testimony. So does the judge who condemned Him unjustly. In this rich collection we have also the words of John the Baptist, of the Father, of the baptizer, of the first confessor, of the first doubter, of the two men in white at the open sepulcher on the first Easter morning. It was a happy thought on Dr. Massee's part to collect this varied evidence relative to the person of our Lord. The practical applications are most relevant.

Science versus Evolution. By Sterling Price King, LL.B. Modern Science Press, 604 Olive Street, St. Louis, Mo. \$1.00.

This book is simply packed with argument. Some new and original thinking has been done by the author. He has given us a real contribution to the growing and effective literature against the evolution theory. Since we want this book to be circulated and read, we give the various themes that are discussed, so that our readers can see for themselves that the author drives right home to the heart of his subject: "Three Primary Elements" (life, matter, intelligence), "Intelligence vs. Evolution," "Natural Law vs. Evolution," then follow divine creation, geology, psychology, astronomy, biology, Christ and Christianity—all shown to be versus evolution. We wish that everybody could read our author's discussion under the section-head, "Creating Adult Beings," in which the author shows that there is no other way of accounting for the origin of life, species and man (pp. 87-90). A stinging rebuke is administered to those would-be scientists who want to force the teaching of evolution, an unproved theory, upon the children and youth of our tax-supported schools. He shows that such procedure is both unscientific and un-American. We might have one or two questions to ask our author about his ideas of life, but they would not in the least affect the conclusiveness of his arguments.

The Golden Parable: Studies in the Story of the Prodigal Son. By David James Burrell, D.D., LL.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. \$1.25.

What a perennial book is the Bible! The

greatest scholars continue to search its depths, and are ever bringing out of its storehouse treasures new and old. Here is our dear friend, Dr. Burrell, giving us a new version and application of the old, old parable of the prodigal son. Has not everything been said about it that can be said from the days of Chrysostom down to our own Dr. Burrell? No; it comes with an ever new freshness. An introductory chapter deals with "The Wonderful Teacher," showing that Jesus used the best methods; that He taught with authority, and was simple and picturesque, and pronounced the "open sesame" to the kingdom of spiritual truth. Taking up the parable, Dr. Burrell tells us about the father, the "living" wanted by the younger son, his headiness, his wandering into a far country, his coming to his wits' end, his "right about face," his sensible resolution, his "poor prayer," "the love that will not let us go," "grace abounding," "joy in heaven," the elder son. What a picturesque parable and what an impressive application! Dr. Burrell knows how to illustrate. Here is a sample: "I have heard of an old preacher, who arose in his pulpit one Sunday morning, and announced his text as Luke 15:18, and began to read, 'I will arise and go unto'—and just then fell into a swoon, from which he awoke among the saints in glory. Think with what transport he must have uttered the next words—'My Father'—in heaven!" In closing his book, Dr. Burrell seems to behold the glory of the eternal world shining upon life's pathway.

Evolution Contrasted with Scripture Truth. By W. Bell Dawson, M.A., D.Sc. The Bible Institute Colportage Association, 826 N. La Salle Street, Chicago, Ill. 40 cents.

Having read and reviewed Dr. Dawson's previous book, "Forethought in Creation," we are almost prepared to commend this book without reading it, knowing how sound he is on both Biblical and scientific matters. No one can say that all the scholars are on the side of evolution after reading this book by an author with four or five academic titles attached to his name, while he belongs to a number of learned societies. His principal object in this book is to show that evolution is incompatible with the vital doctrines of Christianity. He first gives an accurate definition of evolution, and shows that he knows what the dogma is, in spite of the fact that some educated men do not seem to know how to define it. As long as the word is used in an elastic sense, all debate is a quarrel about

words. The theory of evolution means that all organic species have developed from a primordial germ or germ-plasm, and that as a part of this long-drawn process, must look back to a pre-ape and pre-monkey pedigree. Our author points out effectively that such a doctrine cannot be read out of the Biblical account of the origin of species and man, and any kind of a fair method of interpretation. Dr. Dawson's numerous citations from the writings of scientists of both the present and the past prove him to be widely informed on his subject. We do not see how any unbiased person can read his two chapters entitled, "Physical Man and His Intelligence" and "Evolution and Man's Spiritual Nature," without become convinced that evolution is impossible, whether considered from the scientific or the Biblical viewpoint. Just try it for yourself, dear reader, and see what your reaction will be.

The Immortality of the Soul. By J. Lewis Smith, D.D. Address the Author, 2709 Sixth Avenue, Sacramento, Cal.

This is one of the best books on immortality that has come to our notice. On the positive side, the author gives the Scriptural and philosophical arguments for the soul's perdurance in a self-conscious state after the death of the body. To our mind, his arguments are both persuasive and convincing. After reading them, we cannot help feeling that the only reasonable conclusion is that "it is not all life to live nor all of death to die;" that "dust thou art, to dust returnest, was not spoken of the soul." On the negative side, our author deals most skillfully and trenchantly with materialism, annihilationism, the Seventh Day Adventists and the Russellites. We are glad to note that Dr. Smith in all his writings stands foursquare for the whole Bible and the Christian system in its full integrity. He does not believe that the infinite truth of God should be reduced to finite dimensions by human manipulations.

The Holy Spirit in the Gospels. By J. R. Smith, D.D. The Macmillan Company, New York. \$2.25.

A book that shows what the Scriptures teach, and then shows that their teaching is reasonable and true, is the kind of a book needed for these critical times. Such a book is the one before us. It is especially timely, moreover, inasmuch as a new work of an orthodox character on the Holy Spirit is needed just now, in view of the fact that the liberals practically ignore the person and work of the third person of the Holy Trinity. Dr. Smith examines every passage of the fo-

gospels that refers to the Holy Spirit, and gives a proper exegesis of the same. The first chapter of his book treats of the Holy Spirit in the Old Testament, which forms the basis of the New Testament doctrine. We notice his fine treatment of the plural form of the divine name with the use of the singular verbs and pronouns, thus giving an illumination of the Trinity. He devotes two chapters to a discussion of the virgin birth of our Lord, and we regard his presentation as one of the best ever given. He presents the positive proofs, and also meets every modernistic objection. The second part of the book deals with the Holy Spirit in the life of Jesus in both the Synoptics and the Fourth Gospel. Part three treats in the same thoroughgoing way of the Spirit in the teaching of Christ. Thus we have in this volume a true presentation of pneumatology, which in every way agrees with the teaching of the rest of the Holy Scriptures relative to the doctrine and office of the Holy Spirit.

ADDITIONAL BOOK NOTES

The Bible Institute Colportage Association, 826 N. LaSalle Street, Chicago, has sent us a number of recent booklets of much value. One of them is Dr. William E. Biederwolf's "They Have Taken Away My Word." It is a most appealing essay. The author feels that he can trust his salvation and that of his fellowmen only in the hands of the Christ of the New Testament in all His fullness—virgin-born, crucified, resurrected, returning and reigning. He not only rebukes those liberalists who have taken away our Word, but pleads with them to return to the Word. Price 20 cents.

Dr. Biederwolf has also written a booklet on "What About So-Called Christian Evolution?" which is of signal worth. In his usual direct and unmistakable way he shows that men cannot hold to the theory of evolution and at the same time remain consistently Christian. They may be better than their theories; we would not want to judge them; but they can be evolutionists and Christians at the same time only by throwing logic and consistency to the winds. The author points out many ways in which evolution runs right up against the fundamental doctrines of Christianity. The direct creation of man, his fall into sin, the incarnation of the Son of God, the resurrection of Christ, and all the best, are rendered futile and false if evolu-

tion is the way of the world. Price, 10 cents per copy; \$1.00 per dozen.

"Old Truths for Young Lives" is another beautiful number of the "Evangel Booklets," which are proving so useful and popular. Same price as above. This one gives, in very simple language, a number of Bible stories and puts them in a most attractive way. Parents might well get the booklet and read it to their children.

Equally good is No. 37 of the above-named series, with the title, "How to Have a Happy Home," by Rev. Harold Francis Branch. Just take the first chapter, which deals with "Marriage," and let young, unmarried people read it before they enter into the matrimonial estate, and see whether there would be so many misalliances and so many consequent divorces as we have today. The remaining chapters treat of the husband's, the wife's, the children's and the brother's and sister's responsibilities in the home. Oh, if only everybody would read and practice such wise counsel, how the home would be irradiated with Christian love and joy!

Here come along from The Bible and Science League, 621 West Forty-Second Street, Los Angeles, Cal., two booklets of signal value by J. J. Sims, the well-known lecturer on the relation of the Bible to science. "The Last Word of Great Scientists on Evolution" ran into a second edition of 15,000, issued July 10, 1925. Many scientists of both the past and the present are cited against evolution. So the theory seems to be non-suited in the court of science itself. However, some of the author's quotations are being questioned now by some of the evolutionists; so that it becomes necessary for every person making any assertions or citations carefully to look up the sources. Mr. Sims is also the author of a scoring book entitled "Fosdickism Unveiled." We must confess that when a man with the ability to reason and to weigh facts and propositions gets after Fosdick and pulls off the glittering decorations of his rhetoric, there is not much left of him. His weak criticisms of the Bible are here thoroughly exposed, and his advocacy of evolution in his recent article in the *Ladies' Home Journal* is shown to lack cogency.

It is a pleasure to call attention to two booklets by Rev. J. Lewis Smith, D.D., 2709 Sixth Ave., Sacramento, Cal., by the following titles respectively: "The Great Pyramid: Its Scientific and Religious Importance"

(10 cents) and "The Catacombs of Rome" (25 cents). Both are worth reading because the author not only gives much information respecting these wonders, but also shows how they confirm the teaching of the Holy Scriptures. Regarding the Catacombs, he derived from them facts that cause him to say that he knows that the Bible is true.

An excellent tract, entitled "Evolution or Evolution Falsely so Called," comes to us from Dr. W. H. Hubbard, Dean of Emmanuel Bible Institute, St. Petersburg, Florida. The price is probably 10 cents. The author's position is entirely correct, for he does not accept the evolution of life from non-life, or of one species from another, or of man from a bestial ancestry. His only fault is that he uses the word "evolution" to describe the growth of a tree from a seed, a chick from an egg, and a human being from a fertilized ovum. To use the term "evolution" in this double sense causes confusion, we think. But the author's central position is correct, and he argues the question convincingly. He does not commit the error of merging creation and evolution, and holds that such a term as "creative evolution" is not permissible, if clarity of thought is desired.

In recent months we have become acquainted with a number of valuable books and tracts by Rev. Charles F. Reitzel, Altoona, Pa. He is always staunchly Biblical. With him there is no tampering with Holy Writ. He is a diligent student of the Bible, and delights in giving expositions of its precious truths. It would be worth while for our readers to become acquainted with his works, some of which are issued by the Union Gospel Printing Company, Cleveland, Ohio, while others bear the imprint of the author himself. Here are a few of the suggestive titles: "Paul's Conversion (Told in Couplets)," "Zephyrs from an Old Storm Center" (defense of gospel truth against heretical doctrines), "The Harbinger's Testimony" (referring to John the Baptist), "The Old Time Faith," "Have You Received Your Pentecost?" "Church and State" (tenth edition).

If you want up-to-date information and convincing argument, this is the book to get and read. One difficulty with some of the anti-evolution books of today is that they quote from scientists who lived a good many years

ago, and then the champions of evolution set at them for citing authors who are dead and who could not possibly have had the latest information in the scientific realm. The authors of this book do not commit this error. They cite the very latest declarations of the evolutionists, and show from their representations and admissions that the theory they advocate has not been placed upon an empirical basis, but is still very much in the sphere of pure hypothesis. No one can rightly say that Messrs. Baker and Nichol oppose evolution through ignorance. On every page of the book they prove that they have been kept up with the procession in scientific lore, and have read and mastered the very latest output of the scientists. The fact is, the book is a mine of information on the liveliest issue of the day—the issue between creationism and evolutionism.

No vital point in the whole debate is overlooked. The first chapter, entitled "The Problem Defined," sets forth clearly just what the situation is, and shows precisely on what issues the two views are irreconcilably different, so that no irenicism between them can be proclaimed. Other suggestive chapter headings are as follows:

"Evolution's Unsavory History," which shows that it has always been more or less tied up with materialism and agnosticism; "Do Similarities Prove Evolution?" "Is the Body a Museum of Antiquities" (a very cogent chapter); "Do we Climb our Ancestral Tree?" "The Evolutionist's Fossil Footprints;" "The Flood;" "The Crusade for the Missing Link;" "The Genesis Story" (showing its scientific character); "Evolution as a Philosophy and a Religion;" "Christ—Good Man or God-Man;" "Is Theistic Evolution Christian?" "The Bible the Crux of the Controversy," etc. The rest of the chapters are no less consequential.

The book has come to the kingdom for such a time as this. We hope it will come to the notice of the hard-boiled evolutionists that they will either give up their cause or will try to answer the arguments of the authors with effective counter arguments, if there are to be found. The time has come in the course of this controversy over evolution when its advocates can no longer depend on mere reiteration and assertion; when they must try to prove the theory outright and reply to the augmentation against it, or else acknowledge defeat.

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SPECIALS—The following new books at less than half price—*Westcott's* Exposition of Ephesians, Greek text, and *Lightfoot's* Dissertations on the Apostolic Age at \$2.25 each, postpaid. Write for special discount to ministers desiring a copy of the Companion Bible.—John L. Stauffer, Harrisonburg, Virginia.

FOR SALE—Prepaid, good as new, at one-half cost. Foster's Cyclopaedia of Illustrations, cost \$10.00, 4 volumes. Historical Bible, *Kent*, 6 volumes, cost \$10.00. Life of Wesley, *Telford*, cost \$5.50. Wesley's Sermons, 2 volumes, cost \$3.00. Introduction to Holy Scriptures, *Harman*, cost \$0.00. Typology of Scripture, *Fairbairn*, 2 volumes, cost \$4.00. Familiar Quotations, *Bartlett*, cost \$4.00. Biblical Illustrator, 1 volume on St. James, cost \$3.00. Fifty per cent off above prices on all. Robt. N. Hartness, Atlee, Va.

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FOR SALE—NEW. Christianity's Greatest Peril, *Ekholm*, (\$1.50) for 75c; Mythical Interpretation of the Gospels, *Thorburn*, (\$2.00) for \$1.00; Christ, His Nature and Work, (\$1.75) for \$1.00; Up in Maine, 6th Ed., *Day*, (\$1.00) for 40c; Chat About Celebrities, *Guild*, (\$1.50) for 85c; Way of the Preacher, *Kern*, (\$1.25) for 65c; Growth of the Kingdom, *Gulick*, (\$1.50), for 65c; Artists and Arabs, cost 75c—for 40c; A Study in Pedagogy, (75c) for 40c; S. S. Normal Class, for 25c; Life's Everydayness, for 30c; Good Tidings, (35c) for 20c; Sanctified Spice, *Peters*, (75c) for 40c; Pleasures of Literature and Solace of Books, *Shaylor*, (75c) for 40c; The Listener in the Church, (35c) for 20c; *Wasson's* Religious, Social and Political Essays, (\$1.50) for 65c; Great Books as Life Teachers, *Hillis*, (\$1.50) for 75c. All prepaid. Address R.S.T., Bible Champion, Reading, Pa.

SECOND-HAND BOOKS CHEAP—Prices in parenthesis are what books cost new. *Hamilton's* Mexican Hand Book, Ills., (\$1.50) for 35c; Relations of the Republic and Laws of Religious Corporations, *Kynett*, (\$2.50) for 50c; Christ for India, *Lucas*, (\$2.00) for 50c; *Derwey's* Works, (\$2.50) for 75c. All fully worth price asked. All sent prepaid. Address, O. P. R., Bible Champion, Reading, Pa.

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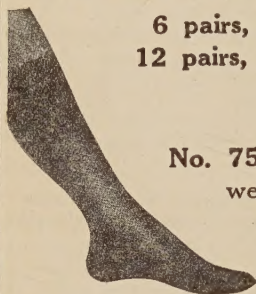
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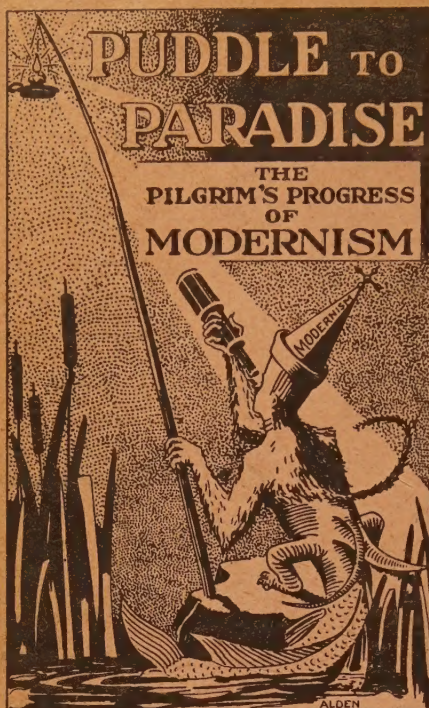
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Puddle to Paradise

(Same author) has eight picture parables, every one of them a hard hitting sermon. Speaking of these two books, the reviewer for BIBLE CHAMPION says—"We do not know of another author who has pointed out the impossibilities and absurdities of the theory (evolution) more keenly, and to our mind, more forcibly."

The Toadstool Among the Tombs

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